Islaam the only way



WHY ACCEPT ISLAAM? (by Mufti Elias)
AN INVITATION TO ISLAAM (by Mufti Elias)
ISLAAM AT A GLANCE (by Mufti Elias)
ISLAAM AN EASY AND SIMPLE WAY OF LIFE
(MUFTI SAEED ABDUL JALEEL)

Compiled by:
Mufti Afzal Hoosen Elias

Zam Zam Publishers
KARACHI-PAKISTAN



ISLAAM

THE ONLY WAY

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Compiled By:
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Published By:
ZAM ZAM PUBLISHERS
Karachi-Pakistan

Third Authorized Edition 2010

Title : Islam the only Way

Compiled by : Mufti Afzal Hossen Elias

Published by:

Zam Zam Publishers

Urdu Bazar Karachi-Pakistan.

Ph : 0092-21-32760374

: 0092-21-32761671

Fax : 0092-21-32725673

E-mail : zamzam01@cyber.net.pk

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Why Accept Islaam?
An Invitation to Islaam
Islaam at a Glance
Islaam an easy and simple way of life

ISLAAM THE ONLY WAY

FOREWARD

All Praise is due to Allaah, our Creator, Nourisher and Provider. Peace and Blessings be upon all the Ambiyaa (A.S.) and upon the last and final Rasul (Messenger) - Muhammad (S.A.W.). Peace and blessings upon his companions who accepted and propagated DEEN (religion) to the entire world.

Al-Hamdulillaah Islaam is spreading. The more propoganda against Islaam, the more questions and interest in Islaam, from both Muslims and Non- Muslims.

Muslims must know how to preach and propogate Islaam? What are the beauties in Islaam? Which book to give to non-Muslims? There are some mis-givings and mis-conceptions propagated by the west, which require answering.

On the other hand non-Muslims need some basic literature explaining the fundamental beliefs and practices of Islaam. Non-Muslims require some information to dispel doubts, common queries and mis-understandings regarding Islaam. Also which book to give to someone interested in Islaam?

Taking into consideration all the above and other details we put together, "Islaam the only way" which comprises of:

1. "Why accept Islaam?" which explains four basic reasons, major reasons and other causes for any person to accept Islaam ;
2. "An invitation to Islaam" which elucidates the belief structure in Islaam with what actions a Muslim does and does not do. Also common queries are explained, e.g. why pork, alcohol and interest are not allowed and why polygamy etc is allowed.
3. "Islaam at a glance" which explains the middle path that Islaam adopts in prayer, worship, economics, political and social activities.
4. "Islaam the Easy Way" which explains that the practicality lies in the easy way of Islaam. Examples given in mundane matters to display the simple way of Islaamic life.

This book should be translated in many languages, as a call to mankind to accept Islaam.

Any suggestions, comments and critism are most welcomed.

Mufti Afzal Hoosen Elias

WHY ACCEPT ISLAAM

FOREWARD

All Praise is due to Allaah, our Creator, Nourisher and Provider. Peace and Blessings be upon all the Ambiyaa (A.S.) and upon the last and final Rasul (Messenger) - Muhammad (S.A.W.). Peace and blessings upon his companions who accepted and propagated DEEN (religion) to the entire world.

THE NEED FOR RELIGION.

Man has been imbued with Aql (intelligence). Whenever any person is given an extra benefit there arises a corresponding responsibility. A poor person, for example does not have to pay as much tax nor does he have as many obligatory duties such as the giving of alms, etc., as the rich man.

Whenever a person with the extra benefit (in this case, money), refuses to acknowledge the responsibility that go with it, then the results are horrendous. This can clearly be seen when those who refuse to use their wealth responsibly, become engulfed in all the trappings of luxury which result in many vices such as adultery, divorce, suicide and even murder.

Man, when compared to other mammals, has been endowed with a superior intelligence. This enables him to distinguish between right and wrong. If he refuses to do so, the evil consequences are far greater and more catastrophic than when an animal behaves irresponsibly. This is so because animals have a limited amount of intelligence and therefore their capability to do harm is equally inferior, as is their ability to connive. It is not animals who manufacture alcohol, sell it to others and, despite observing the harmful effects thereof, still advertise it through every possible media. This proves that the need

for distinguishing between right and wrong is essential. Now we shall prove how Islaam best fulfils this need.

WHY ISLAAM?

What many modernists do not understand is that man is not an animal and therefore it does not behove him to behave as if he were. Total freedom, for example, is one aspect which receives a lot of attention by those who compete with animals in their quest for freedom. When even animals conform to certain laws of the jungle, man wishes to go one step backwards, insult his own intelligence and desire complete freedom to do as he wills. This is looking a gift-horse in the mouth. Surely we owe it to the One who has created us to use this great gift of intelligence to elevate our position in life.

These days, every group p firmly believes that they are on the correct course. No one is prepared to give up their heroes, lifestyles and even their style of dress for anything different. The important question concerning which way of life to choose cannot be answered without many other questions being asked. In this book, we hope to answer these questions. Let us begin with the following example.

Four blind persons were brought to an elephant. They touched it, each one at a different place. The one touching the stomach said that this was a huge round drum. The one who held the trunk said that it was a long slimy stick. The next, who gripped the leg, said that it was a pillar and the last one, who felt the ear, said that it was a huge leaf. Each one of them thought that what he had felt was a whole elephant, until someone who could see informed them that what they had felt collectively, was the elephant and that eacof them had only felt one part of the whole.

Similarly - many people who can see - will not be able to give the correct information if they are placed in a pitch black room.

The blind person's inability to give proper information is because he lacks the internal light to see. The person, who has sight, cannot do so if there is a lack of external light (i. e. darkness).

From this, we understand that for correct, valid and total information to be gained, both internal and external light is essential. Similarly two beacons are essential for spiritual guidance:-

Islaam recognises that intelligence has to be guided, and therefore Allaah has prescribed that WAHI (divinely protected inspiration) has to be present to guide Intelligence.

Sahih Aql (intelligence which is guided correctly) and,
Wahi (divinely protected inspiration).

It should be remembered that intelligence will always be guided by inspiration and not vice versa, because Deen (religion) is based on Wahy (inspiration) and not on intelligence alone.

THE ONLY UNIVERSAL RASUL (PROPHET - MESSENGER)

From the time of Adam to Muhammad (upon all be peace and salutations) prophets came, preached and left this world. Some prophets came to a village or town, others to a greater area or province. Religious history also records that there were contemporary prophets who came to different areas at the same time, and sometimes even more than one prophet preached in the same area at the same time. The reason for the above was because these prophets were not sent for the whole of mankind but for a specific group of people only.

Messengers were undoubtedly sent to all groups of people, as stated in
the Qur'aan:-

"and when Isa (Jesus) son of Mary said, 'O children of Israel, Lo I am the messenger of Allaah unto you. " (61/6).
"And for every nation there is a messenger." (10/48).
"And verily we have raised in every nation a messenger" (10/48).
"Lo we sent Noah to his people." (71/1).
"And to the (tribe of) Aad,(We sent) their brother Hud." (7/65).
"And to the (tribe of) Thamud, (We sent) their brother Saaleh." (7/73).
"Verily, we sent before thee (O Muhammad) messengers to their own folk. They brought clear proofs (of Allaah's Sovereignty). (13/7):

The many prophets who came were received differently. Some were followed by a tribe, others by a family and some had just a handful of people who accepted and followed them. Some prophets had even fewer followers than this and yet others had only one individual who heeded their call.

None of these righteous pious prophets made a claim that he was sent for the whole universe except Muhammad (SallAllaahu alayhi wasallam), who was the only prophet who stated clearly that he had been sent for the entire creation, and for all of mankind.
In fact, nowhere in the Injeel, Zabur or the Touraat is it mentioned that any of the prophets to whom they were revealed, were for all of mankind.
We read in the Noble Qur'aan that Allaah (God) is 'Rabbul - Aalameen (Sustainer of the worlds), and Muhammad is described as 'Rahmatul - lil - Aalameen' (Mercy of the worlds). This means, for everybody, for the entire creation, for all of mankind.
The Qur'aan also states to Muhammad (SallAllaahu alayhi wasallam),
"You have been sent for the entire creation as a giver of glad tidings and a warner." (34/27).
Rasulullaah (SallAllaahu alayhi wasallam) himself has stated:

"I have been sent for the entire mankind." (Mishkaat - 44/9) Compared to this, there is no place in the Bible, both in the Injeel and the Touraat, where it is stated that any other prophet came for the whole of mankind. Isa (A. S.) - Jesus - clearly mentions that he came only for the Bani Israeel - **a specific group of people.**

In the bible it is stated that:-

" ... and behold, a Canaanite woman from that region came out and cried," O Lord, son of David, my daughter is severely possessed by a demon . . . "and he answered, "**I was sent only to the lost sheep of the house of Israel.** "And when she insisted on being helped, he answered,"**It is not fair to take the children's bread and throw it to the dogs** . . ." (Matthew 15 - 21-26). In Matthew 7 - 6 it is stated;-

"Do not give dogs what is holy, and do not throw your pearls before swine, lest they trample them underfoot and turn to attack you."

Even more clearly in Matthew 10 - 5:-

"These twelve Jesus sent out, charging them, "**Go nowhere among the gentiles and enter no town of the Samaritans, but go rather to the lost sheep of the house of Israel . . .**"

This is the main reason that Jesus is depicted in many of the pictorial bibles as a shepherd tending to a flock of sheep (of the house of Israel).

This proves that Jesus (A.S.) was sent for a specific set of people only. In fact all prophets before Muhammad (S. A. W.) were sent for a specific area, group or tribe. Moses, (Moosa A.S.) was sent to his people. Abraham and Ishmael (Ibraahim and Ismaeel A.S.) were sent to specific tribes and Jesus (Isaa A. S.) was likewise sent to a particular group (the Israelites). All these prophets were seasonal. They blossomed in their time and they fulfilled the command of their Creator, Allaah. Then another prophet was sent to continue the work until, finally the complete religion with all the rules for every minute action of man was sent to Nabi Muhammad (S.A.W.).

The Qur'aan states:-

1) "And we have not sent you (Muhammad), but as a

bringer of glad tidings and as a warner **unto All mankind**, but most of mankind know not." (34/28).

2) "And we have not sent you save as a mercy to **the world.**"
(21/107)
3) "Say: (O Muhammad) O mankind, Lo! I am the Rasul (messenger) of Allaah **to you all**." (7/58).
4) "Verily this is a message to **all the worlds**." (81/27).
5) "We have sent you (Muhammad) as a messenger **to mankind** and Allaah is sufficient as a witness." (4/79).
6) "He it is who has sent His messenger with the Guidance and the Deen (religion) of Truth and He made it **prevail over all religions**." (48/28).
7) "Say, O People, definitely I am a Rasul of Allaah to **every one of you**." (7/158).

WHAT YOU HAVE LEARNT THUS FAR:-

Jesus, and therefore Christianity, was only for the house of Israel.
During his time, preaching to anyone other than the people of Israel was like throwing pearls before swines, and throwing bread to the dogs.
Muhammad (S. A. W.) was sent for all of mankind and he was thus a universal prophet.
The above is manifest proof of the fact that Jesus was not sent for all people and for all times.
It is now time to look at the only surviving, divinely protected and inspired scripture - the Qur'aan itself.

THE QUR'AAN

The logical action from the seeker of truth is naturally to find the proof of prophethood. What is the proof that he (Muhammad S. A. W.) is indeed a messenger?
Let us liken this to the following inquiry. The answer to the question "who made shoes, hats, spectacles etc?" is "man". When asked "who made the feet hands and face of a human being or animal?" The answer is "Allaah".

From this we deduce that those things which can be produced and reproduced in the thousands, can be made by man, but the creator of those things which are original and of which no exact replica can be made by human beings, is Allaah. As beautifully challenged in the Qur'aan:-
"If the entire world were to gather, they would not produce the wing of a mosquito."
A challenge had been made to the literary experts of those whose mother tongue was Arabic and whose love for poetry and eloquence far exceeded what we see today, to produce ten aayats, or a short verse of the Noble Qur'aan, upto date this challenge has not been met.
This proves that since nothing can be made to be similar to the Qur'aan by man, it must necessarily be the Word of the All Mighty Himself.

Many such proofs can be found in the Qur'aan itself.
Allaah Himself says:-
1) "And if you are in doubt as to that which we revealed to our servant, then produce a chapter like it and call upon your helpers besides Allaah, if you are truthful." (2/23).
2) "Or do they say, 'he forged it?'. Say: Bring then a surah (verse) like it and call (to your help) anyone you can besides Allaah, if you are truthful." (10/38).
3) "Or they may say, 'he invented it himself. Say, "produce ten surahs like it and call (to your help) whomsoever you will, other than Allaah, if you are truthful." (11/13).
4) "No falsehood can approach it from before or behind it. It is sent down by One, All Wise and worthy of All Praise." (41/42).
5) "Were men and Jinn to combine to produce something like the Qur'aan, they could not do so even if they aid each other." (17/88).
6) "Definitely we have sent down the Zikr (Qur'aan) and We Surely are its protectors. (15/9).

7) "Had the Qur'aan been a discourse other than Allaah's, then they would have found in it, many incongruities and contradictions.
(4-81)
8) "This Book, there is no doubt in it." (2/2).

A MIRACLE

Secondly, the miracle of Ibraahim (A. S.) being thrown into the fire which cooled for him, can be narrated and heard but it cannot be seen. Similarly, the miracles of Moosa (Moses) A. S. - whose staff, through the will of the All Mighty, turned into a snake, and, later, when thrown on the ground, split the waters of the ocean for him and his followers to pass through - can also be spoken about but cannot be seen. Jesus (Isa A. S.) healed the lepers, the blind and the sick, and this too was only seen in its time and cannot now be seen.

All these miracles happened with the will and the command and the permission of Allaah. In fact, whenever a prophet was asked by the people for proof of his prophethood, then the prophets, by the will of the All - Mighty, were made to display a miracle. One of the main proofs which Allaah showed through Muhammad (S. A. W.) is the Qur'aan. The wonder and the beauty of this miracle is that its eloquence and illumination did not last for a few minutes, days or months, BUT remains with us upto the present day and will continue to remain for the generations to come.

ABOUT THE QUR'AAN

The Qur'aan remains a Book which cannot be tampered with or destroyed even if its pages are burnt, because it can be seen, touched and felt and lies in the hearts of people (men, women, and children). This can only be a miracle of Him Who wants it to remain as proof of that which it contains, amongst which the continued emphasis of Muhammad (S.A.W) is being the final messenger for all mankind.

It is a Book which was not compiled nor diluted with the subjectivity of man. It is directly inspired by Allaah.

Another undeniable trait of the Divine influence is that it comes not as a contradiction to that which the previous prophets came down to declare but rather as a confirmation of them. Present day Jews do not accept Isa (Jesus A. S) as a prophet and neither do present day Christians accept Muhammad (S. A. W.) as a prophet. Muslims over all the ages have never denied that both Moses and Jesus (A. S.) were prophets. In fact, the Qur'aan emphasises that all the prophets from Adam (A. S.) were sent by Allaah for the purpose of enlightening the people who lived during that particular period.

FROM THE BIBLE

THE PROMISE

The last Israelite prophet, Isa (Jesus) A. S., promised his people the arrival of a comforter.

"If ye love me, keep my commandments, and I will pray the Father and he shall give you another comforter, that he may abide with you forever."(John 14/15/16).

Referring to the completion of scriptures and the exposition of all truths by Muhammad (S. A. W.), to his prophecies and to his revelation, Isa (A. S.) observed, "I have yet many things to say unto you, but ye cannot bear them now. Wait, when he, the spirit of truth, is come, he

will guide you into all truth, for he shall not speak for himself, but whatsoever he shall hear, that shall he speak, and he will show you things to come. (John 12/13).
And again:-
"I will rise up a prophet from among their brethren, like unto thee, and will put my words in his mouth, and he shall speak unto them all, that I shall command him. And it shall come to pass, that whosoever will not harken unto my words which he shall speak in my name, I will require it of him". (Deuteronomy 18: 18/14).
The expression ' their brethren ' in the verse refers to the children of Ismail, who are the brethren of the Israelites.

A FEW RELEVANT OBSERVATIONS.

1. Every other scripture has undergone changes. The bible is admittedly not the word of Allaah but the writ of the disciples and this too has undergone such tremendous change that anyone can see the interpolations therein.
2. While the Qur'aan is printed in the original language in which it was revealed, the language of Hadhrat Isa (A. S.) is not used in the Bible. The language spoken by Hadhrat Isa (A. S.) was Ibrani, which is no longer a spoken language. This also indicates strongly to any seeker of the truth, that Christianity was meant for a certain group of people only.
3. There are only two statements in the present day bibles which are in the original language and they are the following:-
   a. "Taking her hand, he said to her" TAL 'ITHA CU'MI "which means, "little girl, I say to you, arise." (Mark 5/41).
   b. This statement is certainly not sufficient to prove any law or to give much spiritual direction to the whole of mankind."... at about the ninth hour, Jesus cried in a loud voice, ELI, ELI, LAMA SABACH - THANI?" which means "My

God, My God, Why hast Thou forsaken me?" (Mathew 27/47).

4. Two interesting facts emerge from the above. One is that a whole new way of life cannot be taught from the above only. Secondly, if as the Christians believe, Jesus is the lord, then it shows a weakness in a Divine being to call upon anyone else and even to feel the human weakness of distress and forsakenness. Alhamdulillah (Praise be to Allaah), Muslims do not have such misbeliefs regarding this pious prophet of Allaah.
5. The words of the Qur'aan have NOT become dead through the years since it is used daily in prayer and no alteration whatsoever has taken place in the Lofty Qur'aan.
6. Thousands of Muslims, young and old, in fact even the blind have learnt it word for word.
7. Any Christian person who sincerely wishes to see the connection and indeed the continuation between the Bible and the Qur'aan should endeavour to find what has been written in the Dead Sea scrolls, for there was a time when the authorities in charge of the Bible saw fit to remove many parts of the Bible which are of great relevance today and which direct clearly towards the right path.

   Why this was done is not understood. It may have been that people either feared to lose power over the people, or having an Arab as a prophet instead of a Jew. There may have been many other agendas which it is not our intention to deal with in this present publication.

   What we wish to draw to the attention of the reader is, why you should remain in the dark because someone before you, inadvertently or through some sinister plot, concealed that which was meant to guide you towards that which is good for you today.
8. The Bible today has clearly been tampered with and any upright father will certainly not read certain

passages to his children if he wished them any moral success or direction in this world. These passages have been compiled in a book called 'The X- Rated Bible'. We do not intend to repeat the blasphemous verses contained therein because they can certainly not be the Word of Allaah or the beloved prophet Jesus (A. S.). Our only concern is about the source of this information and that many people consider it Divine.

WHAT WE HAVE LEARNT THUS FAR

1. The Qur'aan is one of the miracles of the All - Mighty to mankind.
2. The Qur'aan has not been tampered with.
3. Every other scripture has undergone changes. The bible is admittedly not the word of Allaah but the writ of the disciples and this too has undergone tremendous change.

DEEN IS PERFECT AND TOTAL

All the prophets who have come and gone called the people towards basically three things:-

a) The Tauheed (oneness) of Allaah - that there is none worthy of worship except Allaah.

b) To accept the prophets who came to them preaching, the Oneness of Allaah, as messengers of Allaah.

c) To believe in the Hereafter, in life after death, in the Day of accountability and in the existence of Jannat (heaven) and Jahannam (Hell).

The outstanding aspect of Islaam is that, besides emphasising the importance of the above, it is complete in every aspect. All the laws are expounded in detail, whether they pertain to the social, political or the economical aspect of life. How to worship; when to worship; how to develop a good character; and how to deal in our day to day transactions. In short, about every aspect of life.

The very amount of detail given as to how one should, for example pray proves that it was meant to be understood by

all people and to be practised by all as well. In prayer, for example, the laws of what is essential, what is praiseworthy though not essential, what is to be avoided, what should clearly be abstained from, and what is obligatory, leaves no doubt in the mind of the practiser.

From our obligations to Allaah to the laws relating to our social interactions, our rights unto others and their rights unto us, the laws of marriage, divorce and even the laws which pertain to the sharing of our estate after our demise - right down to the last decimal fraction, has been specified in such explicitly beautiful detail that it just cannot be the work of man. All these important details are contained in the thirty chapters, six thousand six hundred and sixty six verses and a hundred and fourteen chapters of the Glorious Qur'aan.

The Deen (way of life) has been perfected with the coming of Muhammad (SallAllaahu alayhi wasallam). Other Prophets came and were given laws which were specific for that particular time or era. Sometimes the law given to one prophet was adopted by another totally as it was. At other times, according to the Divine Wisdom of Allaah, the laws were either abrogated or repealed and different laws added. Finally, He sent Muhammad (S. A. W.), as the final prophet with the Complete Deen of Islaam.

As stated in the Qur'aan:-

"Today I have perfected your Deen for you and completed my favour upon you and chosen Al Islaam as your Deen." (5/3).

This totality and finality can clearly be seen by any thinking person in the minute detail which is contained in the laws of life as prescribed by Islaam. Such clarity, wisdom and elucidation have never been witnessed in any religion as distinctly as is illustrated in Islaam. The only reason for this all-encompassing code of conduct has to be that it is Divine. Man COULD NEVER have foreseen every eventuality as clearly as Allaah has. The attention paid to every detail in this beautiful code also strengthens the proof that it has to be for the whole of mankind. Both

Ilm (knowledge) and Amal (action) have reached the height of perfection in Islaam.

THE LAST AND THE FINAL RASUL

Whenever a machine is created by man, he invariably prints an instruction manual for the effective and optimum use of that machine. In the event of anyone not grasping any aspect of its use from the manual, he sends out a person who has the training in that particular product to further elucidate the instruction manual to its user.

Similarly, Allaah revealed the Qur'aan to Muhammed (S.A.W). In it are laws as to how man should conduct himself to reach the highest spiritual stage he can, or at least a stage which makes his existence on earth helpful to society and to the people he meets. Also, it teaches man to realise who His Maker is and to behave according to the mental superiority granted to him by his Creator. The perfection and clarity of this beautiful faith reached the height of correct understanding through the FINAL and UNIVERSAL messenger who was sent for the perfection of noble conduct. As expressed in the Lofty Qur'aan:-

"Indeed, in the Messenger (Rasul) you have a noble pattern of conduct." (33/21)

1) "Muhammad is not the father of any man, but he is the Rasul (messenger) of Allaah and the Last of the Ambiyaa (Prophets). (33/40).
2) "We have sent you (Muhammad) as a messenger to mankind and Allaah is sufficient as a witness." (4/79).
3) "He (Allaah) it is Who sent down clear revelations unto His bondsman (Muhammad), that he may remove you from darkness into light, and Lo, for you Allaah is full of Piety, Merciful." (57/9).
4) "He it is who has sent His messenger with the Guidance and the Deen (religion) of Truth and He made it prevail over all religions." (48/28).
5) And Muhammad (S. A. W.) himself says:-
   a. "Allaah has dispensed you of all things (needed for the Guidance to the path of righteousness) by means of Islaam and Muhammad." (Bukhaari - Kitaabul I'tisaam bi al Kitaab wa al Sunnah).

When Hadhrat Ayesha (R. A.) was questioned about the character of Nabi Muhammad (S. A. W.) she replied, "The Qur'aan."

Muhammad (S. A. W.) himself states:-

1) "There were apostles who led the sons of Israel to the path of righteousness. Whenever any prophet passed on, he was succeeded by another. But no prophet will come after me." (Bukhaari: Kitabul Munaqib).

2) "I am Prophet Muhammad who can neither read nor write. (He repeated these words three times) and there is no Ummah after my Ummah. (Baihaqi - Kitab-ur-Ruya.)

3) "I am sent unto mankind to perfect noble conduct." (Mishkaat).

4) "My relation to the long chain of prophets can be understood by a parable of a palace. The palace was most beautifully built, superb and fine .There was left, however, the space of a brick. The people went around the palace and asked in amazement, "Why is it that this space was not filled up?" I filled this gap and I am the last of the prophets". (Bukhaari. Kitaabul-Manaqib)

When anything is complete and perfect, then it stands to reason that there is no need for improvement or continuation. While the previous prophets (Upon all be peace), all brought perfect laws for their particular times, Muhammad (S. A. W) was sent with laws which are not only perfect for the era in which he lived, but for all times.

Compared to the numerous prayers contained in the Qur'aan, there are only two prayers to be found in the Bible.

1) "Our Father, Who art in Heaven . . . But deliver us from evil," (Mathew 6/9 -13). AND

2) "My Father, if it be possible, let this cup pass from me." (Mathew 26/39).

Islaam, on the other hand is detailed and explicit, as Allaah says:-

1) "Lo, Deen (religion) with Allaah is Al-Islaam. (13/19).

2) "Lo, this, your Deen (religion) is one Deen and I am your Rabb (Sustainer) so keep your duty unto me."(23/52).
3) "We have made a religious law, open and for every one of you" (5/48).

While the Qur'aan commands us to be practical, the present bible urges us to do some fairly irrational actions. The bible today (i. e. after it was tampered with) teaches us:-

1) "You have heard that it was said, "...an eye for an eye and a tooth for a tooth, but I say to you, do not resist one who is evil. But if anyone strikes you on the right cheek, turn to him the other also, and if anyone would see you and take your coat, let him have your cloak as well, and if anyone forces you to go one mile, go with him two miles." (MATHEW 5/38 - 41).

This law of not having to resist evil, in fact of having to help evil in committing the next act of evil, justifies many other crimes such as adultery, fornication, rape, child abuse, looting and even murder.

2) "Give unto God what is God's and Caesar what is Caesar's." (Mathew 22/15 - 22)

This law helped the evil governments of the day draw a distinct line between religion and the state, thus giving them absolute power to do whatever they wanted, even if it meant changing the very word of God.

3) The biblical definition of those who have faith is also very confusing "And these signs will accompany those who believe. In my name they will cast out demons, they will speak in new tongues, they will pick up serpents, and if they drink any deadly thing, it will not hurt them. They will lay their hands on the sick and they will recover." (MARK 16/16-17-18-19).

This definition leaves indeed very few, if any, people with faith in the world. But assuming this verse was meant for the very, very pious only. Let us take a look at the following:-

> "For truly I (Jesus) say to you, if you have faith as much as A GRAIN OF MUSTARD SEED, you will say to this mountain 'move from here to there', and it will move and nothing will be impossible for you." (MATHEW 17/20 - 21).

At another place it is stated:-

> "And the Lord stated:-'If you had faith, AS A GRAIN OF MUSTARD SEED, you say to this sycamine tree, 'be rooted up and planted in the sea ' and it would obey you."

These verses are actually blasphemous if one believes that Jesus was crucified, for they imply that he had not an ounce of faith to remove himself from the cross, let alone move a mountain from one place to another, or even a tree.

CLARIFICATION OF A WIDESPREAD MISCONCEPTION.

ANTI - CHRIST.

Muslims are pro-Christ and not anti-Christ, as a lot of propaganda these days tries to make-belief. In fact Muslims believe that all the previous prophets were God-sent (sent by Allaah). The difference is that while the previous prophets did not come with the complete set of rules, Muhammad (S. A. W.) did, as stated by Allaah in the Qur'aan:-

"Today I have perfected your Deen for you and completed my favour upon you and chosen Al Islaam as your Deen." (5/3).

Let the true seeker of Truth question himself as to whether he would accept the truth no matter who it came from - or will he only accept that which he had grown up to believe - or was brainwashed to believe was the truth. For it is only by looking at Islaam through clear eyes - untainted by any preconceived notions - that the beauty and the light of this complete faith, religion and indeed this way of life will shine through.

AFRAID OF ACCEPTING ISLAAM?

What is to follow may not be very comfortable, but it may, depending on the sincerity of the reader, jolt one into action and out of that cosy nook of complacency. Isn't it time to question oneself as to the reason for this complacency?

Could it be that the only reason for refusing to accept Islaaam is the fear of responsibility? Many people praise Islaam and show a great appreciation for its simplicity and practicality and the reduction of the crime rate in countries where its laws are implemented. Accepting Islaam is quite another matter. When one accepts any doctrine which allows a lax and free way of life one does not have to make a commitment of any sort. This allows one to enjoy

whatever one can and walk around feeling smug all the time. This fear of responsibility and of having to commit oneself is also the reason why people choose to live together instead of getting married.

Isn't it time that you began committing yourself to the very One who gave you the ability to think and to distinguish between right and wrong? Isn't it time you start following what you know to be correct with conviction and courage?. The first step is not always easy. The discomfort of having to leave old ways is always disconcerting. But nothing can be so precious that it cannot be given up for this divinely guided way of life which, deep down, you knows is the CORRECT and the ONLY way.

CONCLUSION

Not much need be mentioned further but to close with the words of Allaah as explained in Ibn-e-Kathir:-
Allaah says:-
"Today I have perfected your Deen for you and completed my favour upon you and chosen Al Islaam as your Deen." (5/3).
"It is the most valuable bounty of the Rabb (Allaah), on the Ummah (nation) that He has perfected the Deen (religion), Thus the Ummah of Islaam neither stands in need of any other religion besides Islaam, nor any other prophet besides Muhammad (S.A.W.). This is why prophet Muhammad (S.A.W.) was raised as the last and universal messenger for the guidance of the whole human race." (Ibnal Kathir. Tafseer Al - Qur'aan - al - Azeem. Vol. 2 pg. 12.)

Basic ideas and material from the Lecture by Hadhrat Moulana Muhammad Ameen Okharvi-Master Sahib. May Allaah grant him long life.

SURAH FAATIHA.

In the name of Allaah, the Most Beneficient, the Most Merciful.

All Praise is to Allaah, The Rabb (Creator, Nourisher, and Sustainer) of the entire Universe.
The Most Merciful, the Most Merciful.
Owner of the Day of Qiyamaat (Judgement, Accountability).
You alone we worship and you alone we seek for help.
Show us the straight path.
The path of those whom you have favoured.
Not (the path) of those who earn your anger (wrath) nor of those who go astray. Ameen

SURAH IKHLAAS

(Declaration of Allaah's Unity)
In the name of Allah, The Most Beneficient, The Most Merciful.
Say, He is Allaah, the Only One (To be worshipped).
Allaah the Eternal,
He begets not nor is He begotten.
None is equal to Him. (112)

An Invitation to Islaam.

PREFACE

This book has been compiled for the benefit of all those who are sincerely seeking the TRUTH, the correct way of life and the total recipe for peace in both the worlds.

In here it is outlined, very briefly, the merits and beliefs of Islaam, the beauty of which any thinking person would easily perceive. For the person wishing to accept Islaam, some of the myths regarding conversion have been expelled, and the easy, uncomplicated system - as found in every aspect of Islaam - of conversion is explained.
After accepting Islaam in belief, the need for practice arises. This need is best fulfilled by joining a movement which directs towards practicality. Knowledge alone is not of much use unless put into practice.
Islaam cannot be learned from books alone. The Rasul of Allaah (Sallallaahu alayhi wasallam) taught Islaam on a far greater scale by the practical example he set. Indeed, practice illustrates and illuminates Islaam much more than modern-day conferences and mere lip service.
May Allaah guide the readers, both Muslim and Non-Muslim to understand the simplicity and rationality of beautiful Islaam.

MUFTI AFZAL HOOSEN ELIAS

BELIEFS IN ISLAAM

Praise is to Allaah, the Rabb of the worlds, the beneficent, the Merciful.

Basically, the Muslim creed is contained in the following declaration:-

I bear witness that there is no one worthy of worship but Allaah.

I bear witness that Muhammad is his Servant and Messenger (Peace be Upon Him).

A Muslim believes that Allaah Ta'aala is one and has no partner. Nothing has a resemblance to Him. Nothing is beyond His ability. No one is worthy of worship but Him. He is eternal with no beginning and Everlasting with an end. Nothing exists, but with His will. Comprehension does not encompass Him, and thought cannot understand Him. He is Ever-living and Ever-watching over His creatures... A Creator with no need. A Provider with no responsibility. A Reviver of the dead on the Day of Resurrection. He is Powerful over everything. Everything is in need of Him and everything is easy for Him. There is nothing like Him. He has the All Hearing and Seeing. He created man and predestined their lot and portion and fixed their life span. He knows what they will do before they have been created. He orders them to be obedient to Him, and prohibits disobedience. Everything in nature runs according to His power and will. Whatever He wills for his creatures, it will be, and whatever He does not, will not be. He guides to the right way whomever He pleases. He is exalted above opposites or equals. Nothing runs counter to His predestination, His rule or His order.

A Muslim believes that Nabi (Prophet) Muhammad (Peace be Upon Him) is His servant and messenger, the seal and last of all Prophets and Messengers. Every claim to Prophethood after him is false. He was sent as guidance to all mankind.

A Muslim believes that al-Qur'aan is the Word of Allaah revealed to the Nabi (Prophet). It is not created like the speech of man.

A Muslim believes in the physical nature of Jannat (Paradise), and Jahannum (Hell).

A Muslim believes that Muhammad (Sallallaahu alayhi wasallam) is the last and final Rasul of Allaah.

A Muslim believes that wahi - Divine Protected Revelation - terminated with the passing away of Muhammad (Sallallaahu alayhi wasallam).

A Muslim believes that no new Rasul or Nabi is to come after Muhammad (Sallallaahu alayhi wasallam) and Isa (Jesus) (Alaihis-Salaam) will come as an Ummati (follower) of Muhammad (Sallallaahu alayhi wasallam) without losing his previous state of Rasul (Prophethood).

A Muslim believes in the Minor and Major signs preceding the Day of Judgement as predicted by Muhammad (Sallallaahu alayhi wasallam).

A Muslim believes in the Major signs, such as the appearance of Mahdi (the saviour and guided one); appearance of Yajooj and Majooj (Gog and Magog); the sinking of the earth and the emergence of smoke; the appearance of Dajjal (anti- Allaah); the rising of the sun from the west; the appearance of a talking beast; the blowing of a cold wind; the rule of non-believers in Africa and the spreading of the fire with all details as explained in authentic ahadith, i.e. sayings of Muhammad (Sallallaahu alayhi wasallam).

A Muslim believes in the Aa'raaf (place between Jannah and Jahannum) which will eventually cease to exist.

A Muslim believes that the vision of the believers of Allaah in al-Jannah is true, with no similitude of our vision of things in this world, as He said:

> *"Some faces that day will beam in brightness and beauty looking towards their Rabb" (Q. 75:23-23).*

A Muslim believes in Isra and the Mi'raj (Ascension of Nabi Sallallaahu alayhi wasallam), and that the Mi'raj (ascension to the heavens), was in body and soul.

A Muslim believes in al-Hawd or the Blessed Reservoir which removes thirst forever from the blessed ones according to the authentic books of Hadith.
A Muslim believes in the Big Shafa'ah i.e., the intercession of Nabi (Sallallaahu alayhi wasallam) to Allaah on the Day of Judgement, which will relieve mankind from the torment and anguish of waiting for requital.A Muslim also believes in the smaller Shafa'ah of the Prophet on behalf of some sinners so that they may receive the forgiveness of Allaah.

A Muslim believes in the covenant with Allaah which He drew from the children of Adam, as He has said:

"When your Rabb drew forth from the children of Adam, from their loins, their descendants, and made them testify concerning themselves saying: *"Am I your Rabb who cherishes and sustains you?"* They said: *"Yes, we do testify."* This lest you should say on the Day of Judgement: *"Of this we were never mindful".* (Q.7:172).

This covenant means that Allaah bestowed on mankind certain powers and faculties, whose possession creates special obligations which must be faithfully discharged.

A Muslim believes that Allaah knows from eternity, and in definite quantity, who will enter Jannah (Paradise) and who will suffer the torment of Jahannum (Hell).

A Muslim believes that happy and blessed people are such because of Divine pre-determination and the miserable are such because of Divine pre-determination.

A Muslim believes in al-Lawh, the "Slate", or the eternal record of Allaah concerning everything in the seen and unseen worlds.

A Muslim believes in al-Qalam, the "Pen", which refers to the recording of everything.

A Muslim believes that none can interfere with or change that which is recorded in the al-Lawh.

Thus a Muslim believes that Allaah Ta'aala has foreknown everything and ordained everything in a definite and fixed manner with no alteration, no changing, no opposition, no decrease and no increase. A Muslim also believes that Allaah gave us limited freedom of action to deserve reward or punishment, but this freedom is still within the confines and will and power of Allaah.

A Muslim believes in al-Arsh, "Throne" and al-Kursi, the "Seat of Power", which cannot be comprehended by our minds; and that Allaah is not in need of "Arsh "or "Kursi".

A Muslim believes in all the miracles of the Ambiyaa (Prophets) and Messengers that are mentioned in the Noble Qur'aan.

A Muslim believes that Allaah Ta'aala referred to Ibrahim (Alaihis-Salaam) as a "friend" and that He talked to Musa (Alaihis-Salaam) in an audible voice.

A Muslim believes in the virgin birth of Isa (Alaihis-Salaam) and in all his miracles that are mentioned in the Qur'aan and that Allaah saved him from crucifixion and raised him to heaven.

A Muslim believes that Allaah revealed the Injil to Isa (Alaihis-Salaam) and the Tawrah to Musa (Alaihis-Salaam) and the Suhuf to Ibrahim (Alaihis-Salaam) and the Zabur to Dawud (Alaihis-Salaam).

A Muslim believes that these Divine Books were the Word of Allaah as is the Qur'aan.

A Muslim believes in the twenty-five Prophets and Messengers who are mentioned in the Qur'aan and that Allaah Ta'aala sent many other Messengers and Prophets who are not known to us by name. While we do not make distinction among the prophets and Messengers, we believe that Allaah raised some in rank over others, as stated in the Qur'aan...

A Muslim believes that all people who face Qiblah (north - east direction) in prayer are Muslims, so long as they

believe in ALL that which was revealed to Muhammad (Sallallaahu alayhi wasallam) and in that which he spoke.
A Muslim does not separate from, or differentiate between the generality of the Muslim community. We see in the jama'ah (the general community of Islaam), the truth, and consider division in Islaam as misguidance and an evil temptation of the Shaytaan.
A Muslim wishes well and reward for all Muslims, but does not promise or declare by his own judgement that anyone in particular will be granted Paradise or be sent to Hell.

A Muslim seeks forgiveness from Allaah for every Muslim, and does not regard anyone hopeless of receiving mercy from Allaah.

A Muslim believes that the essence of faith is the same in the heart of every Muslim, and the grades or ranks among them differ according to their difference in piety.

A Muslim believes that all believers are protected and guarded by Allaah, and that the best of them are those who are the most obedient to Allaah.
A Muslim believes that real faith is the belief in Allaah, His Angles, His Books, His Messengers, the Hereafter, the Resurrection of the dead on the Day of Judgement, and the predestination by Allaah, whether good or bad, sweet or bitter. A Muslim believes that Ahl-ul-Kabir, those who commit major sins, among Muslims are not doomed to eternal punishment in Hell, if they died believing in the Oneness of Allaah, even if they did not declare repentance before they met Allaah. Such sinners are under the judgement of Allaah alone. He may forgive who ever He pleases as stated in His Divine Words: "*Allaah does not forgive that partners should be set up with Him, but He forgives anything else to whom He pleases*". (Q. 4:48).
A Muslim also believes that Allaah, according to His justice, may punish sinners in Hell and then bring them out of it by His Mercy or by the intercession of the pious among His servants and then bring them forth to Paradise.
A Muslim offers prayer for every dead Muslim but He does not judge or declare by His Judgement that a particular one is deserving of Paradise or Hell.

A Muslim does not say to a fellow Muslim that he is a Kaafir (disbeliever) or Munaafiq (hypocrite) so long as his faith is hidden in his heart and he does not commit or declare a grave sin knowingly, but Muslims are left to their hearts, and submit their condition to their Creator, Who knows the hidden secrets of His servants.

A Muslim does not draw any weapon to threaten the life of any Muslim except in justice according to the Law of Islaam.

A Muslim obeys Muslim leaders as long as they rule and act according to the Law of Allaah and His Messenger.

A Muslim follows the generality of Muslims and does not follow the excesses, or divisions, nor does he follow any innovations in Islaam. Muslims love the people of justice and faithfulness and dislike the people of injustice and deceit.

A Muslim believes in Resurrection, in the Requital, in Reward and Punishment and in the Mizan, the balance of Requital, in the Hereafter for our deeds in this life.

A Muslim believes that Jannat (Heaven) and the Naar (Hell fire) are already created and are everlasting.

A Muslim believes that Allaah does not put a burden on His servants beyond their ability to bear, because of His Mercy and Kindness, without being under any obligation to do so.

A Muslim believes that supplication and charity given by the living Muslim in the interest of a dead Muslim is beneficial to the dead and hopefully accepted by Allaah.

A Muslim loves all the companions of the Prophet (Sallallaahu alayhi wasallam) and does not speak of anyone of them except with reverence and respect. Love for them is a sign of good faith and hatred for anyone of them is a mark of hypocrisy.

A Muslim believes that the Khilaafat or succession of the administration of Islaam after the Prophet (S.A.W.) went to Abu Bakr, Umar, Uthman and Ali (RadhiAllaahu-anhuma) in this order and in justice.

A Muslim believes that the Blessed Ten to whom the prophet was inspired by Allaah to promise Paradise to are also deserving of our testimony as such. They are Abu Bakr, Umar, Uthman and Ali (RadhiAllaahu-anhuma), Abdur-Rahmaan bin Auf, Talh'a bin Ubaidullah, Zubair bin al Awwaam, SA'd bin Abi Waqqas, Sa'id bin Zaid, `and Abu'Ubaida bin al Jarrah. May Allaah Ta'ala be pleased with them all.

A Muslim believes that all scholars, from the past generation of Islaam (the al-Tabi-een), down to the present generation of scholars and pious learned people of Islaam cannot be mentioned except with praise and appreciation. Whoever mentions one of them with contempt is astray from the right way.

A Muslim believes in the marks and signs of the end of this world which predict the Day of Judgement, whose nearness is mentioned in the Qur'aan and in the authentic Sunnah. Among such signs is the coming of ad-Dajjal or the "Great Imposter", the rise of the sun from the west and ad-Dabbah or the "Beast" which will arise from the earth (Q.27:82).

A Muslim does not consult or believe in an astrologer or soothsayer, and he does believe in the reality of Jadoo (black magic).

A Muslim believes that the Religion with Allaah from the beginning of the world until its end is Islaam as Allaah Ta'aala said:

> *"Surely, the Deen (Religion) with Allaah is Islaam". (Q.3:19).*
>
> *"If anyone desires a religion other than Islaam never will it be accepted from him". (Q. 3:85).*

We call on Allaah to witness that this is our Faith. We pray, sincerely that He aid us in holding fast to it.

FIVE PILLARS OF ISLAAM

Every action done with the awareness that it fulfils the will of Allaah is considered an act of worship in Islaam. Specific acts of worship termed the Pillars of Islaam provide the framework for the spiritual life of a Muslim. These are given below:-

1. THE DECLARATION OF FAITH

"I bear witness that there is no one worthy of worship except Allaah and that Muhammad (Sallallaahu alayhi wasallam) is His servant and messenger". The Prophethood of Muhammad (Sallallaahu alayhi wasallam) necessitates Muslims to follow his exemplary life in every aspect.

2. PRAYERS

Prayers are prescribed five times a day as a duty towards Allaah. Prayer strengthens and enlivens belief in Allaah and inspires man too Spiritullity? It purifies the heart and controls temptation, wrong-doing and evil.

3. FASTING

Fasting is prescribed during the month of Ramadaan. This means the abstention from food, beverages and sex from dawn to sunset and the curbing of evil intentions and desires. It teaches love, sincerity and devotion. It develops patience, unselfishness, social conscience and the will power to bear hardship.

4. ZAKAH

Zakah is 2.5% fixed annual contribution collected from the wealth and earnings of the well to do and rich. It is spent

on the poor and needy in particular and the welfare of the society in general. The payment of Zakah purifies ones income and wealth and helps to establish economic balance and social justice in the society.

5. HAJJ

Hajj (pilgrimage) to the Ka'bah in Makkah is prescribed once in a lifetime provided one has the means to undertake the journey.

ISLAAM AND OTHER IDEOLOGIES

Man seeks internal peace and to achieve this form of mental stability he has produced Nazism, Atheism, Nationalism, Communism, Socialism, Imperialism, and the like. None of these fulfil the need for mental stability as does Islaam. We find either total dictatorship or complete freedom. Even where restrictions are placed, they have personal or governmental motivation, which more often than not fulfil a selfish need and is not beneficial for all. Islaam when it limits man does so for his own good and for that of society. Sometimes a very strict law is applied, as for theft, adultery and murder, which many find difficult to grasp. The reason however, is simple. When severity to an individual saves society as a whole then the interests of society has to be protected first. One does not, as seen in the West, sacrifice society for the sake of one individual.

Because of this lopsided reasoning the west is plagued with drugs, high divorce rates, alcoholism and an alarming number of illegitimate children, old age homes, child abuse and diseases, such as the killer AIDS disease. Islaam is simple, easy to understand, complete, and void of internal or external contradictions. Islaam has a basic belief structure with a just political system, a complete social system and practical economical scheme without any contradictions.

THE PURPOSE OF LIFE

Every person at some stage of his life is faced with questions such as:

What is the meaning and purpose of life?
What is my role in life?
What was I created for?

The materialistic system of education methodically indoctrinates a person to believe that the purpose of life is to amass wealth, to work and seek this fleeting, momentary, temporary world, to become rich, own factories, cars and properties, indulge in merry making, immorality, eating, drinking, dancing and sport. All of the above become the end and material the means. In Islaam man is encouraged to acquire enough of the world to live moderately and to keep himself healthy and fit so that he can pray and devote himself to the betterment of himself and the society he lives in and to do so not for worldly fame and glory but only to please his Creator. This is the purpose of man's life here on earth. When we start treating the means as an end it then only disaster can result. Islaam teaches man to:-

1. Call mankind to accept the oneness of Allaah and the Prophethood (Risalaat) of Muhammad (Sallallaahu alayhi wasallam).
2. Worship the one and only Allaah.
3. Please He by adhering to the way expounded in the Qur'aan and Ahadith.
4. Implement the Shariat (Law).
5. Earn for oneself and mankind, the everlasting Jannat (Paradise).
6. Make every effort to save man from the everlasting Jahannam (Hell).
7. Free mankind from all forms of vice, crime and sin.

While involved in the above, he is allowed to enjoy worldly pleasures within the limits, being careful that they do not become more important then the main issues.

ISLAAM AND RATIONALITY

Islaam maintains a steadfast, simple, logical and rational belief. There is no myth and ideological confusion, for Islaam has no illogical or irrational principles. This promotes security in faith. Rules, regulations, laws, orders and commandments are of Divine origin and thus flawless. Man-made laws change like the style and fashion of the day. No priesthood dominates confessions of sin, for in Islaam man, be he rich or poor, has direct contact with Allaah.

Islaam has scholars of religion and no official Priesthood system.

Islaam promotes laws, which are designed not to go against nature, thus, celibacy is not regarded as the norm. The in-born quality of passion should be satisfied legally by the institution of marriage. This creates a harmonious relationship between the needs of the soul and those of the body.

Islaam is A Divine, complete and perfect constitution of life.

ISLAAM AND JUSTICE

Any human being in any part of the world desires safety and security. Man wants his chastity, property, honour, dignity, life and faith protected. Islaam secures this in various ways:-

a. The belief that life is continuous and in the existence of the Hereafter.
b. The belief that one will be rewarded for good behaviour, sacrifice, patience and good actions.
c. The belief in Allaah's infinite mercy which extends to all, male, female, Muslim, Non-Muslim, relatives or strangers, kith or kin, man or animal. Man is bound to err and sin and Islaam leaves the door of sincere repentance and forgiveness open.

ISLAAM AND EQUALITY

All are equal in the eyes of Allaah.
Basic tenets like prayer (salaat), fasting and pilgrimage (Hajj) display and deepen the concept and feeling of equality. Islaam is for all. Islaam does not suffer from any racial, social and political discrimination.

The rich and the poor, the white and the black, the beautiful and the ugly, the ruler and the ruled, the employer and the employee, the landlord and the tenant, the judge and the judged, the police and the criminal are all questionable in the terms of Islaamic Law. No one is above the Divinely Protected Sacred Law.

ISLAAM AND MORALITY

Islaam fosters all aspects of good character and beautiful patterns of behaviour, balanced mannerism and etiquette sanctioned and approved by the Creator. The basic rule is: what the sacred law of Islaam has sanctioned as good is good and what it has declared badly is evil. Good manners are rewarded in Jannat (Paradise) while in this life one is blessed with peace, prosperity and psychological security. Volumes have been written on the minute details of good character and etiquette
Just to mention a few examples, Islaam has forbidden alcohol and other forms of intoxication. The marked decrease in violence from teetotallers is so obvious as to be self explanatory. Other forms of good behaviour are encouraged such as:-

a. Knocking 3 separate times on a person's door before entering. If a reply is received, one may enter. If no reply is given one has to leave. It is not Islaamic etiquette to continue knocking after the third time.
b. Not visiting people during times when intimacy is likely to be enjoyed and most important.
c. Not entering the home of a female in the absence of her husband. This may seem extreme to some but when we look at the causes of adultery which leads to

even further social evils such as murder, suicide and divorce; leniency in this regard has borne many evil fruits. The above are but a few of the many down-to-earth, easy to understand and simple laws which protect man and illustrate the high standard of morality which Islaam teaches us to observe and practice.

ISLAAM AND HONESTY

Islaam teaches the Muslim to be honest in speech and work whether in private or in public, even it be against oneself or one's friends or relatives. Islaam promotes truthfulness in speech, sincerity in labour and work, and objectivity in procedures. It disapproves of lying, cheating, hypocrisy, favouritism, stealing, forgery and social diseases such as bribery and corruption. The belief that Allaah is All Seeing prevents a believer against the evil temptations of the Devil (Satan). Honesty developes confidence in oneself and of being trusted by others. This creates a socially secure environment. Honesty in behaviour prevents conflicts and contradictions.

Islaam encourages ethical qualities by the direct instructions conveyed to us via Muhammad (Sallallaahu alayhi wasallam), through:-

a. rational arguments compatible to reason;
b. the promises of reward and boons from Allaah;
c. learning the punishment for misdeeds and ;
d. Emulation of Nabi, i.e. practice (Amal) which is in essence the law in motion.

ISLAAM AND SIMPLICITY

A Muslim sincerely believes that Allaah is the giver of security, safety, calm, ease, harmony and peace while He alone removes difficulties, problems, chaos, apathy, and all forms of calamities. A Muslim is certain about what is good and bad, true and false, right and wrong, legal and illegal, black and white.

This grants him a definite set of ideals and values with a specific direction. Islaam is not based upon vague general ideas which lend themselves to all sorts of manipulation. The laws about what to do and what not to do are clear cut and simple and not confused and difficult.

ISLAAM AND ECONOMICS

The economical system of Islaam ensures:-

a. that wealth circulates amongst the people;
b. that the rich do not become richer nor the poor poorer;
c. that the poor and needy are cared for;
d. that there is no exploitation or monopolisation;
e. That an equatable standard of living is maintained while providing room or a free open market enterprise system.
f. A simple, non-elaborate and inexpensive method of burial.

ISLAAM AND INHERITANCE DISTRIBUTION OF THE ESTATE:-

When a person passes away none of his heirs can demand a specific asset, such as the car, shop, or house of the deceased for himself. Every heir has a share in every asset. A process of bartering ones share in lieu of another one can be adopted after such shares are determined.

UPON A PERSONS PASSING AWAY:

1. All stock and assets are translated into cash value.
2. His burial expenses, debts, outstanding dowry (mehr) to his wife are paid immediately.
3. If he has desired that a compulsory pilgrimage be performed on his behalf, then up to one third of his estate is set aside to fulfil his desire.
4. The same rule would apply to the missed fast and prayer. For every missed fast and salaat an amount equivalent to the Sadaqatul fitr amount of that year has to be given. Witr salaat is considered to be an

individual salaat. This money is given to the poor.

5. Then and only then, if there is anything left, can the balance of the estate be distributed.

THE PEOPLE WHO WOULD ALWAYS INHERIT:

a. Children
b. Parents
c. Husbands
d. Wives
e. Even the rights of unborn children have been protected by Islaam. As such the precautionary share of a child would be set aside until the mother gives birth.

ISLAAMIC TEACHINGS AND ADVICES

1. Moderation: The best way is the well- balanced middle course. This applies to practically every aspect of one's life: sleeping, eating, walking, talking, charity, dressing and building.
2. Contentment: To be satisfied with what you have is in itself a boon and favour from Allaah, otherwise life will be a torture and full of UN happiness. A Muslim is content with Allaah as his Rabb (Creator, Owner, Sustainer, and Provider); Muhammad (Sallallaahu alayhi wasallam) as his Rasul (Messenger, Guide in every walk of life) and Islaam as his Deen (a complete code of life). Islaam strongly discourages greed, lust for power, pomp, and passion. Contentment provides inner satisfaction whereas outward facades only lead to envy and other evils.
3. Hard Work: Contentment does not mean that one must become gloomy, dull, lazy, passive or a parasite. Money earned by hard work is lauded while begging is detested. Self-dependence is praised while longing for handouts is not encouraged.
4. Reliance on Allaah: Islaam motivates a harmonious balance between striving for livelihood and

simultaneously relying on Allaah for enriching ones earnings with his special blessings. In this way obstacles in the path of earning a livelihood will not breed despondence and helplessness. Instead one finds a Companion in distress and turns to Him in all hours of need.

5. Charity: Islaam leads to a collective way of life as opposed to selfishness and egoism. A believer is part of the community which he has to aid, support and protect, morally, financially and spiritually. The fortunate are exhorted to help the less fortunate. This creates a mutual feeling of brotherhood and protects the welfare of the locality and society as a whole.
6. Accountability: Constant pondering over death and meeting with one's Creator develops a balance between secular desires and heavenly ambitions.
7. Modesty: Superiority depends on piety and righteousness and not on colour, race, sex, or tribe. Modesty is declared half of faith. In every action and thought the believer is directed towards modesty. Modesty leads to humility which nourishes good conduct. Modesty uplifts good character and adds beauty to personality and transactions.
8. Anger: Islaam teaches control of anger to minimise clashes among individuals of the society.
9. Mercy and Forgiveness: Islaam promotes that behaviour should be monitored by the latitude of mercy and forgiveness as opposed to revenge and ruthlessness. This prevents tyranny and exploitation.
10. Duty: Islaam urges Muslims to display anger at evil actions which harm society and set what is wrong, right by using the force of hand, power of speech, strength of the pen, and if one is not able to do even this then to deplore and detest the bad and evil with one's heart
11. Steadfastness as opposed to hypocrisy: Fulfilling promises is one of the salient characteristics of a Muslim's life. Muhammad (Sallallaahu alayhi wasallam) clearly stated: "*The hypocrite shows one of*

three traits: (can be recognised by one of these 3), if he talks, he lies; if he promises, he breaks it; and if he is trusted, he betrays." A Muslim, who keeps these as his guidelines, will improve his dealings, transactions, behaviour and character.

12. Kindness to all Islaam wants the Muslim to display kindness to all, even animals. Smiling is a mark of character. Handshaking and embracing is encouraged when meeting to create warmth and friendliness. The rule is that if you cannot do good to anyone then do not harm anyone. Everyone is urged to think, move and plan positively for the betterment of all.
13. Muhammad (Sallallaahu alayhi wasallam) - The example: Next to the Qur'aan, the total life pattern of Muhammad (Sallallaahu alayhi wasallam) is recorded, read, studied and easily available to every Muslim. A Muslim emulates this noble conduct in every aspect of life to gain proximity to Allaah. Although every aspect is not compulsory to act upon, it increases ones rewards both materially and spiritually. A Muslim believes with conviction that these norms are Divinely approved and in following them he earns the pleasure of Allaah. This evades calamities and invokes the mercy of Allaah.

ISLAAM AND SOCIETY

1. Prayer: Muslims are urged to pray regularly, collectively and in the Masjid (mosque). This makes the Muslim sociable. Furthermore, the following directives from Muhammad (Sallallaahu alayhi wasallam) explain the importance of social harmony.
   a. *"Your Iman (faith) is not complete until you desire for others what you desire for yourself.*
   b. *"Smiling to your brother is an act of charity".*
   c. *"A Muslim is a brother of a Muslim; he does not wrong him nor lets him down".*
   d. *"Allaah will help you if you help other brethren".*
   e. *"You are not a believer if you harm your*

neighbour".

2. Obedience to Parents: Parents are so high in the social structure that even if they are non-Muslims, they are to be accorded respect and mercy. They are to be obeyed in every command AS LONG AS IT DOES NOT CONTRADICT THE LAWS OF ALLAAH. The reward for looking after the aged is so great that old age homes are not heard of in an Islaamic society. How ironical that when they are young, active and busy they are surrounded by their families, but no sooner do they reach the age when social company becomes as precious as a breath of air, they are discarded into loneliness. Islaam abhors this treatment of parents and teaches tolerance and patience as the treatment for the irritations of the older members of society, just as they had tolerated the irritations of infancy.

ISLAAM AND THE FAMILY

By protecting each member of the family, Islaam safeguards the family unit. This in turn makes the society safe, secure and stable.

The child develops emotionally, socially, mentally and physically within the family unit. Divorce is highly disapproved from all the legal acts. Islaam does not approve of the intermingling of sexes and indecent dress which reveals parts of the body and leads to illicit relationships and permissiveness. Islaam classifies the role of the wife as a mother and not a female for commercial enterprise. Islaam liberated the female from slavery, while the commercial world has plunged her into becoming a slave of materialism and for the satisfaction of the whims and fancies of the passionate and lustful. The modern world has turned her into a commercial commodity and still demands her dedication in her role as a mother.

In all western environments the equation is:

Males+females+alcohol+drugs+dancing+female nudity = illegitimate
Offspring+divorce+homeless children+AIDS.

The Islaamic equation for a well balanced society is:
no intermingling of sexes+no drugs+no alcohol+no female nakedness = stable marriages+legitimate offspring+healthy society.

Islaam employs the above measures to generate the true father and true mother without whom the psychological health of a child is in jeopardy.

ISLAAM AND POLYGAMY

Islaam allows the man to have 2, 3 or 4 wives, at the same time provided that he treats them equally and justly. This is not a command but a privilege not likened to raw lust and loose morals. In a monogamous system, adultery and fornication have become a way of life. In the Islaamic system each wife has a right to have her separate home and not to be dominated by the others.

Polygamy is not a problem in Islaam but a solution to the following problems.

1. When the wife is old and ill and cannot satisfy the husband's physical and sexual needs.
2. When the wife is sterile.
3. When there are so many women that abuse of them by men can result.

In all 3 of the above instances a husband is saved from taking prostitutes and women of loose morals thereby preventing the spread of venereal diseases. The women on the other hand are also protected in that they are legally entitled to be cared for and do not suffer from low self esteem and inferiority which is almost always the result in the case of a mistress or prostitute.
Islaam predicted more than 1400 years ago that there will be more women than men. Science, today, acknowledges

that more female children are being born. Thus the imposition of monogamy would mean that a man can have many mistresses who he can use and discard as he pleases. Through polygamy, Islaam has solved this problem and the man can marry another with the corresponding responsibility of looking after her within his means.

ISLAAM AND ALCOHOL

Consumption of alcohol is not permissible in Islaam irrespective of whether it is just a social drink or more. Firstly let us look at the physical disadvantages of alcohol. It causes inflammation of the digestive system, ulcers, loss of appetite, energy loss, mental inefficiency, sexual impotency, convulsions, hallucinations, melancholy, suicide, loss of memory, slurred speech, delusions, blindness, throat and liver disease, dullness, dizziness, anxiety and hangovers. These are only the harms to the body and mind. As a result of these physical damages, there are many social evils created by the physical and verbal abuse, which necessarily follow alcoholism. This abuse is inflicted primarily upon the spouse and the children. Once the family unity is disrupted all other evils are born. Many people use the excuse that there's nothing wrong with social drinking. Islaam differs strongly with this view.

Surely one can use many other types of soft drinks without having to resort to liquor, which carries the potential hazard of carrying man to the lowest forms of degradation. The nature of this potential is also a matter for concern. Sellers of such drinks will dig up any excuse to make money and therefore the potential for harm is down-played. In an Islaamic environment the child is brought up with such a negative notion of alcohol that he automatically finds other clean methods of soothing his nerves. One has to merely compare adults who drink with those who do not and the results are self explanatory. But

unfortunately this obvious fact has been blurred by those who are making millions in the sale of those drinks and stand much to loose if the people who support them realise the evils of alcohol. Islaam aims to stop this evil at the very root and therefore prohibits not only the consumption of alcohol but also the manufacturing, carrying, buying and selling of it.

ISLAAM AND PORK

The abstention from eating pork is one of the steps Islaam has taken to practice hygiene and to attain purity of human nature. Medical reasons are numerous and after reading them one will realise the wisdom of the Divine law of Islaam.

The pig is lazy, indulgent in sex, dislikes the sun, lacks spirit and determination to fight, lacks self discipline in eating and therefore eats even stool. It is the greatest carrier of germs. Eating pork encourages the revival of old ailments, fosters rheumatism and asthma. It also causes baldness and weakening of the memory.
Further proof of the wisdom behind the prohibition of pork is that it is a host to the following worms which in themselves are carriers of disease:-

1. Trichina worms are found in infected pork which causes Trichinosis infection in the muscles.\
2. Balantidnii cote found in the pigs bowels causes dysentery.
3. Faciolipsi Baski found in the pig's small intestines causes persistent diarrhoea.
4. Round worms, i.e. the "travelling worm" causes local infestation, pneumonia, suffocation, jaundice and even brain tumours.
5. Hookworm causes anaemia, diarrhoea and a typhoid-like disease.
6. Paragonimus found in the lung of the pig causes bleeding of the lungs (endemic haemoptysis).
7. Clonorchis senensis found in the bile passage of the

pig's liver causes clonobhiasis - a peculiar enlargement of the liver accompanied by severe jaundice, diarrhoea and emaciation.
8. Giganthoryschus gigas found in the pigs intestines causes anaemia and digestive disorders.
9. Mega strongylus apsis found in the pigs lungs causes bronchitis and abscess of the lungs.
10. Swine erysipelas found on the skin of pig's causes fever and inflammation of the skin.
11. Tubercle bacillus causes tuberculosis.
12. Taenia solium (pork tapeworm) found in the eggs of infected pigs causes diarrhoea, digestive disorders, anaemia and infected person remains in a state of chronic invalidism.
13. Trichinalla spirales found in flesh of pig causes trichiasis or tiichinelliasis i.e. acute abdominal pains, diarrhoea, twitching in various muscles, the face becomes puffy, eyelids swell, patient becomes weak and develops asthma and skin rash.
14. Varicella causes smallpox.
15. Sarcoptes scabies found in the flesh of the pig's causes scabies.
16. Fusiformis causes foot-rot.
17. Salmonella suipestifer causes cholera.

EMBRACING ISLAAM

Embracing Islaam is a simple matter. The non-Muslim who is convinced of the truth of Islaam and wishes to enter the fold of Islaam can do so quite simply without any fanfare and indulgence in ceremonies and rituals which are sometimes imposed on a new revert by ignorant Muslims. In some places a non-Muslim who wishes to enter the fold of Islaam is subjected to ceremonies and rituals which have neither origin nor sanction in Deen. Ignorant 'imaams" have invented some queer customs which the new Muslim is constrained to carry out. All such practices are NOT Islaamic and no one who enters Islaam should concern himself/herself with the ceremonies of ignorant persons.

Sometimes the convert is made to drink some "special" water, recite unnecessary incantations and observe some other rituals which are pure fabrications and which have absolutely NO relationship with Islaam. Many ignorant persons place greater insistence on circumstances than on the fundamentals of Islaam. The non-Muslim is required by some ignoramuses to first undergo circumcision before he is "accepted" in the fold of Islaam.Circumcision, although an important requirement and teaching of Islaam, is not a fundamental of the Deen. Embracing Islaam should not be pivoted on circumcision. The non-Muslim who wishes to enter Islaam can do so even if he has not yet undergone circumcision.

The non-Muslim who desires to become a Muslim can do so quite simply. He does not have to go through any ordeal. There is no initiation ceremony which Islaam demands of him. Islaam is primarily **BELIEF** adorned by **PRACTICE**. If Islaamic **BELIEF** is accepted in the heart, one is a Muslim. When any person wishes to enter the fold of Islaam and he/she is unable to locate any knowledgeable Muslim to guide him/her in the acceptance of Islaam the only thing to be done is :

1) Reciting the Islaamic declaration of Imaan, viz. Kalimah Tayyaba which is:-

   "There is no one worthy of worship but Allaah and Muhammad (Sallallaahu alayhi wasallam) is the Rasool (messenger) of Allaah".

The transliteration of the Kalimah is:

LAA ILAAHA IL LAL LAAHU MUHAMMADUR-RASULULLAH

OR

Instead of Kalimah Tayyibah the following declaration known as Kalimah Shahaadat may be recited:-

"I bear witness that there is no one worthy of worship but Allaah and I bear witness that Muhammad (Sallallaahu alayhi wasallam) is the Rasool (Messenger) of Allaah".

The transliteration of the Kalimah Shahaadat is:

ASH HADU AL LAA ILAAHA IL LAL LA AHU WA ASH HADU ANNA MUHAMMADUR RASULULLAH.

The non-Muslim wishing to enter the fold of Islaam must acknowledge and believe in the truth of this Declaration with his heart and recite it verbally, i.e. with his tongue. Once these requirements have been fulfilled, the reciter will be a Muslim.

Immediately on becoming a Muslim all the laws of Islaam become applicable. It therefore devolves on the Muslim to acquire the knowledge of the basic teachings of Islaam to enable him to perform his Salaat, and conduct his day to day life in accordance with the Shariat (Law).

It is imperative that the new Muslim (in fact all Muslims) make a concerted and sincere effort to improve his knowledge of Islaam so that the quality of his Imaan improves. Without increasing such knowledge the quality of his Imaan will not only remain static but will weaken to a dangerous level.

Similarly, circumcision is not a constituent part of Imaan. Hence, its prior insistence by ignorant people is erroneous. The one who wishes to embrace Islaam should not postpone his acceptance of Islaam until he has undergone circumcision.

PRACTICAL MEASURES FOR IMPROVING THE QUALITY OF IMAAN AND FOR SAFEGUARDING IMAAN

The quality of Imaan will improve only by means of giving practical expression to the teachings of Islaam. All acts of worship must be rendered correctly and promptly. Refrain from all prohibitions and even from doubtful acts and things. By doubtful it means such things which lay between halal (permitted) and haraam (prohibited), i.e. there is a possibility of it being halal as well as a possibility of it being haraam.

The most effective and compulsory way of improving Imaan is to act in accordance with the teachings of Islaam. It is for this reason that Allaah Ta'aala couples Imaan with

A'maal-e-Saalihah (Righteous Deeds) in numerous aayaat (verses) of the Qur'aan Shareef. Righteous deeds create brilliance in Imaan. Minus such deeds, Imaan loses its lustre and becomes dull and dark. This is when Man moves closer to Kufr (disbelief).

In addition to practising righteous deeds, it is highly beneficial for the development of Imaan to engage in Thikrullaah (Remembrance of Allaah). Among the most efficacious forms of Thikr is to recite Laailaaha illAllaah repeatedly and consistently. In this regard Rasulullah (Sallallaahu alayhi wasallam) said:-

> *"Renew (i.e. refresh) your Imaan with Laailaahaa illallaah".*

It is also very beneficial for the new Muslim to recite Sura Ikhlaas and Sura Insharaah in abundance. It must be borne in mind that any change, whether it is for one's own betterment or for the betterment of a society involves dedication, sincerity and sacrifice. A person who chooses Islaam as his way of life, and works towards it earns contentment in BOTH the worlds.

May Allaah guide us all to the best of understanding and keep us alive with Imaan and cause us to die with Imaan. Aameen.

DECLARATION OF ACCEPTANCE OF ISLAAM

Be it known that

I,..,of

....

....am

truly and humbly grateful to Allaah Taala for having guided me to the Straight Path and I hereby openly declare that today I accept on my own free will the Deen of Islaam and I am a Muslim.

PARTICULARS

DATE OF BIRTH ....

I. D. NUMBER..

NATIONALITY ....

PROFESSION...

SEX ....

I HAVE CHOSEN FOR MYSELF THE MUSLIM NAME

OF ....

FURTHER DECLARATION

I hereby declare under oath and direct that upon my death, my funeral shall be carried out according to the tenents of the Islaamic Faith, and my body shall be buried in a Muslim Cemetery according to the Islaamic Rites.

This done and signed at .... on the...........Day of......................20................................ Islaamic Date ....

....

Signature of Declarer

....

Witness No.1 Witness No. 2

QURAANIC ADVICE

1. Seek help in patience (sabr) and prayer (salaat). 2-45
2. Speak beautifully (kindly) to people. 2-83
3. Whatever good you send before for your souls, you shall find it with Allaah. 2-10
4. Allaah is not unaware of what you do. 2-140
5. Compete with one another in good actions. 2-148
6. Remember Me, I will remember you. 2-152
7. Allaah is with those who have patience (sabr). 2-153
8. We belong to Allaah and to Him we will surely return. 2-156
9. He (Satan) is open enemy for you. 2-168
10. Whosoever does a good act it shall be better for him. 2-184
11. Allaah loves not the transgressors. 2-190
12. Mischief mongering is worse than murder (slaughter). 2-191
13. Allaah loves those who do good acts. 2-195
14. Allaah has compassion on (His) bondsmen. 2-207
15. Enter all of you into Islaam in toto and follow not the footsteps of satan.2-208
16. Allah loves those who repent and loves those who are clean. 2-222
17. If you forgive, it is closer to piety. 2-237
18. Forget not to be kind among yourself. 2-237
19. Allaah bestows His Sovereigty on whom He pleases. 2-247
20. When you contract debt for a fixed term record it in writing. 2-283
21. Hide not testimony. 2-284
22. Allaah burdens not a soul beyond its capacity. 2-286

23. But only the men of understanding really heed. 3-7
24. Surely the Deen-religion with Allaah is Islaam-submission to His way. 19
25. If they accept Islaam, then truly they are rightly guided. 3-20
26. (Allaah) provides unlimited Rizk (sustenance) to whom He pleases.3
27. Obey Allaah and the Rasul-Messenger. 3-48
28. Allaah guides not the oppressive ones. 3-86
29. You will not attain piety unless you spend of that which you cherish. 3-92
30. Hold tightly all of you together and be not divided. 3-103
31. Surely Allaah is aware of what is hidden in your chests. 3-119
32. And in Allaah do the believers place their trust. 3-122.
33. When Allaah is your helper none can overcome you. 3-160.
34. Allaah is sufficient for us. He is the most excellent trustee. 3-173.
35. Every soul shall taste death. 3-185.
36. The life of this world is nothing but a small comfort of illusion.3-185.
37. Hasten for forgiveness from your Rabb. 3-133.
38. Allaah is sufficient as a helper. 4-45.
39. Say to them--all is from Allaah. 4-78.
40. Why do they not ponder over the Quraan? 4-82.

1418--1997.

SURELY THE DEEN-RELIGION WITH ALLAAH IS ISLAAM-SUBMISSION TO HIS WAY. 3-19

IF THEY ACCEPT ISLAAM, THEN TRULY THEY ARE RIGHTLY GUIDED. 3-20

WHO SO SEEKS AS DEEN (RELIGION) OTHER THAN ISLAAM IT WILL NOT BE ACCEPTED FROM HIM. 3-85

ENTER ALL OF YOU INTO THE FOLD OF ISLAAM IN TOTO AND FOLLOW NOT THE FOOTSTEPS OF THE SATAN. 2-208

THERE IS NO COMPULSION IN DEEN (RELIGION). 2-256

Hadhrat Abdullaah-bin Masood (RA) stated that some people said to the Rasul-Messenger of Allaah (SAW): O Rasul of Allaah, would we be held responsible for actions committed in the state of ignorance (before embracing Islaam)? Upon this he (the Rasul of Allaah (SAW)) said; He, who amongst you performed good actions in Islaam, will NOT be held responsible for them (evil actions which were committed in ignorance before accepting Islaam). Muslim.

ISLAAM AT A GLANCE

All Praise is due to Allaah, our Creator, Nourisher and Provider. Peace and Blessings be upon all the Ambiyaa (Alaihis-Salaam) and upon Muhammed (Sallallaahu alayhi wasallam). Peace and blessings upon his companions who accept and propagated Deen (religion) to the entire world.

THE NEED FOR RELIGION.

Four blind persons were brought to an elephant. They touched it, each one at a different place. The one touching the stomach said that this was a huge round drum. The one who held the trunk said that it was a long stick. The next, who gripped the leg said that it was a pillar and the last one, who felt the ear, said that it was a huge leaf. Each one of them thought that what he had felt was a whole elephant, until someone who could see informed them that what they had felt collectively, was the elephant and that each of them had only one part of the whole.

Similarly, many people who can see will not be able to give the correct information if they were to be placed in a pitch black room. The blind person's inability to give the proper information is because he lacks the internal light to see. The person who can see suffers from the lack of external light, i.e. darkness. From this, we understand that for correct, valid and total information to be gained, both the internal and the external light is essential. Similarly two beacons are essential for guidance:-

1. Sahih Aql - intelligence which is guided correctly, and
2. Wahi - divinely protected inspiration.

It should be remembered that intelligence will always be guided by inspiration and not vice versa, because Deen (religion) is based on Wahi (Inspiration) and not on intelligence.

ISLAAM - WHAT DOES IT MEAN?

Islaam is derived from the Arabic root "Sal-laa-ma", meaning peace, purity, submission and obedience. In the religious sense, Islaam means submission to the will of Allaah and obedience to His law.

As a religion Islaam stands for complete submission and obedience to Allaah - and that is why it is called `Islaam'.

Another literal meaning of the word Islaam is `peace', and this signifies that one can achieve real peace of body and of mind only through submission and obedience to Allaah. Such a life of obedience brings peace of the heart and establishes real peace in society.

Islaam dates back to the age of Adam and its message have been conveyed to man by Allaah's Prophets and Messengers, including Abraham, Moses, Jesus and Muhammed.

The word Allaah in the Arabic Language means God, or more accurately, The One and Only Eternal God, Creator of the Universe, Lord of all lords, King of kings, Most Compassionate, Most Merciful. The word Allaah is also used as ' God' by Arabic speaking Jews and Christians.

WHAT IS "TAUHID"?

It is the .doctrine of the Unity of God. Tauhid means oneness, and uniqueness. The concept of Tauhid is that God is one and unique; and that there is only one God (Allaah) to be worshipped and obeyed.

WHAT IS THE SIGNIFICANCE OF `ALLAAH'?

Allaah is the word used to express a Being who sees and hears all human beings and is without any human needs or weaknesses. The Supreme Being; the Creator of the Universe; the Lord of all the worlds; and the Master of the Day of Judgement.

In Arabic the world Allah' means god, referring to anything believed to be worthy of worship.
In Islaam `Allaah' is the proper name for God, the ONLY Being worthy of worship, and the word is substantive without any derivative. The equation between `Ilah' and `Allaah' is set out in the Kalima of the Islaamic creed:-
"There is no `Ilah'(deity worthy of worship) but Him, and He is Allaah".

ABOUT MUHAMMED (SALLALLAAHU ALAYHI WASALLAM)

Muhammed (blessings and peace be upon him) was born in the year 570 A.C. in the city of Makkah in Arabia. He came from a noble family. He received the first revelation at the age of forty. As soon as he started preaching Islaam, he and his followers were harassed, tortured and persecuted and had to face severe hardships. He was therefore commanded by Allaah to migrate to Madinah, another city in Arabia. During a short span of 23 years, he completed his prophethood and passed away at the age of 63. He led a perfect life and set an example for all human beings and his life was the embodiment of the Qur'aanic teachings.

BELIEF IN MUHAMMED (Sallallaahu alayhi wasallam)

Belief in Muhammed (Sallallaahu alayhi wasallam) as the Prophet (Rasul and Nabi) of Allaah is not confined to the mere acceptance or belief in the statement that Muhammed (Sallallaahu alayhi wasallam) is the Rasul of Allaah. Belief in Muhammed (Sallallaahu alayhi wasallam) as the Rasul of Allaah means to believe that:

1. Muhammed (Sallallaahu alayhi wasallam) was appointed as the Rasul and Nabi by Allaah Ta'ala.
2. Wahi (Direct Revelation from Allaah Ta'ala) came to him.

3. Muhammed (Sallallaahu alayhi wasallam) is the final Nabi. There will be no new Nabi after him.
4. Muhammed (Sallallaahu alayhi wasallam) is the noblest and highest of rank in the entire creation of Allaah Ta'ala.
5. Muhammed (Sallallaahu alayhi wasallam)'s message cancels all previous messages and laws (shariats).
6. It is obligatory to act in accordance with the Shariah of only Muhammed (Sallallaahu alayhi wasallam).
7. Salvation (najaat) in the Hereafter (Aakhirah) is dependent upon the belief in the *Prophethood (Risaalat)* of Muhammed (Sallallaahu alayhi wasallam).
8. A Muslim has to believe in ALL that Muhammed (Sallallaahu alayhi wasallam) taught PROVIDED THAT it has been proven to be authentic.

THE USOOL (PRINCIPLES) OF DEEN

The entire structure of the deen of Islaam, i.e. of Imaan, is based on THREE fundamental principles which are known as Usool-e-Deen. These are:

TAUHEED - The doctrine of Allaah's Unity.
RISAALAT - The doctrine of believing in a Nabi.
AAKHIRAH - The doctrine of the Hereafter.

These three principles are common to the religion (deen), not only of Al - Islaam, but they were brought by ALL the Ambiya (Alaihis-Salaam). The religion brought by each and every Nabi and Rasul was based on these three principles.

IMAAN IN DETAIL.

Imaan is best described in the following declaration:-
"I believe in Allaah, and His Malaaikah (angles), in His Kitaabs (books), in His Rasul, in the Aakhirat (Day of Judgement) and in the fact that everything, good or bad, is from Allaah, and in life after death."

WHAT IS THE SHARI'AH?

Literally the word `Shari'ah' means the way or road. In technical terms `Shari'ah' stipulates the law of Allaah, providing guidance for the regulation of life in the best interests of man.

SOURCES OF SHARI'AH?

The primary source is the Qur'aan, the Book of Allaah. The derivative source is the Sunnah. Other subordinate sources are the Ijma, which is the consensus of opinion among the learned and the pious, and Qiyas or deduction.

WHAT ARE THE MAIN DIVISIONS OF THE SHARI'AH?

They are:

(1) Beliefs and articles of faith - Ittiqaadat ;
(2) Practices and exercises of devotion -Ibaadat;
(3) Morals and ethics - Aadaab;
(4) Civil transactions - Mu'aamalaat;
(5) Criminal law and punishments - Uqubaat; and
(6) Social affairs - Ma'aasharaat.

THE MAIN SOURCES OF THE SHARI'AH.

We draw upon two major sources in order to acquaint ourselves with the *Shari'ah* of Muhammed (peace be upon him), viz; the Qur'aan and the Hadith. The Qur'aan is divine revelation - each and every word of it is from Allaah. The Hadith is a collection of the instructions issued by, or the memoirs of the Prophet (Sallallaahu alayhi wasallam) conduct and behaviour, as preserved by those who were present in his company or those to whom these were handed down by the first witnesses. These were later sifted and collected and compiled in the form of books among which the collections made by Bukhari, Muslim, Tirmizi, Abu Dawood, Nasa'i, Ibn Majah and Maalik are the most authentic.

WHAT IS THE QUR'AAN?

It is the sacred book of the Muslims. It was revealed to the Prophet (Sallallaahu alayhi wasallam) of Islaam. The word `Qur'aan' is derived from the work 'qura' meaning 'collected together', and also 'he read or recited'. The sacred book is also called Qur'aan because it isis a collection of clear, total, and complete religious teachings and is a book that is to be read over and over again.

Qur'aan is the last revealed word of Allaah and the basic source of Islaamic teachings and laws. The Qur'aan deals with the basis of creeds, morality, history of humanity, worship, wisdom, the relationship between man and his Creator, and all aspects of human relationships. Comprehensive teachings such as the sound system of social justice, politics, legislation, jurisprudence, and international relations are important contents of the Noble Qur'aan.

Muhammed (peace be upon him), himself was a neither untutored man who could not read nor write. Yet, it was under his supervision that the Lofty Qur'aan was committed to memory and Writter by his followers. This is a miracle in itself, and Allaah's wisdom in making it so was to negate the possibility of people believing that such a mprehensive, moral social and international code, such as is found in the Qur'aan, could be man-made. Had Muhammed (SallAllaahu alayhi wasallam) been a great writer or reader, the people would have attributed Allaah's revelations to him.The fact that he could neither read nor write, negates this whole misbelief.

The original and complete text of the Qur'aan is available to everybody in Arabic, the language in which it was revealed. It has been translated into many languages.

THE STATISTICAL DIVISIONS ARE:

1. Harfs or letters - 3, 38,606.
2. Kalimas or words - 79,934.
3. Ayats or verses - 6666.
4. Ruku or sections comprising ten or less verses - 640.
5. Suras or Chapters - 114.
6. Siparahs - The Qur'aan is divided into thirty parts to enable the whole of it to be read in thirty days. Each of such parts is called a Siparah.

WHAT IS HADITH?

Literally, the word "Hadith" means news or a communication. In the religious terminology it means the traditions and the sayings and actions of the Blessed Prophet (sallallaahu-alayhi-wasallam). The whole body of traditions is called the `Hadith', and its science is called `Ilm al Hadith'.

Hadith, the teachings, sayings and actions of Prophet Muhammed (Sallallaahu alayhi wasallam), meticulously reported and collected by his devoted companions, explains and elaborates the Qur'aanic verses.

THE PROPHET'S LIFE: A PERFECT MODEL

Prophet Muhammed (Peace be upon him) taught his followers, through word and deed, that their persons and their possessions should always be used according to Allaah's will till the very end of their lives and nothing should lead them astray. True followers of Prophet Muhammed (peace be upon him) applied these laws and surrendered to Allaah's will in all walks of life.

THE LAWS OF ALLAAH ARE NOT IMPRACTICABLE. THEY DO NOT REQUIRE OF MAN TO DO WHAT IS BEYOND HIS POWER. It is possible for every human being to obey Allaah's commands because what is required is within our reach and power. All we need to do is to implement the Divine Laws in all walks of our life.

ISLAAM IS A CODE OF LIFE WHICH GOVERNS EVERY ASPECT OF OUR LIVES.

1. The Spiritual Life.
2. Intellectual Life.
3. Personal Life.
4. Family Life
5. Social Life.
6. Economical Life.
7. Political Life and
8. International Life.

1. <u>Spiritual Life</u>
   Prayer, fasting, charity giving, pilgrimage, love for Allaah and His messenger, love for truth and humanity for the sake of Allaah, hope and trust in Allaah at all times and doing good for the sake of Allaah.
2. <u>Intellectual Life</u>
   True knowledge based on clear proofs and indisputable evidence acquired by experience or experiment or both. The Qur'aan points to the rich sources of knowledge in the whole universe.
   Islaam demands faith in Allaah on the basis of knowledge and research and leaves all fields of thought wide open for the intellect to penetrate as far as it can reach.
3. <u>Personal Life</u>
   Purity and cleanliness, a healthy diet, proper clothing, proper behaviour and good healthy sexual relations within marriage. All these actions should be enjoyed within the prescribed limits which are only for the betterment of all mankind.
4. <u>Family Life</u>
   A family is a human social group whose members are bound together by the bond of blood ties, and/or marital relationship and *nothing else* (i.e. adoption, mutual alliance, common law, trial marriage...etc).

Marriage is a religious duty upon all who are capable of meeting its responsibilities. Each member of the family has rights and obligations.

5. <u>Social Life</u>

Man is ordained by Allaah to extend his utmost help and kindness to other family members, relations, servants, neighbours. Even animals have rights in Islaam. No superiority on account of class, colour, origin or wealth is recognised in Islaam.

6. <u>Economical Life</u>

Earning one's living through decent labour is not only a duty but a great virtue as well.

That which is earned is man's private possession. The individual is responsible for the prosperity of the state and the state is responsible for the security of the individual.

The Islaamic economic system is not based on arithmetical calculation alone but also on morals and principles.

Man comes to this world empty-handed and departs empty-handed. The real owner of ALL things is Allaah alone. Man is simply a trustee.

The only money due to an Islaamic government is two - and - a -half percent of all wealth which is in excess of one's basic needs.

7. <u>Political Life</u>

The sovereignty in the Islaamic State belongs to Allaah. As trustees, the people merely enforce His laws.

The ruler is only an executive chosen by the people to serve them according to Allaah's law. The State is to administer justice and provide security for all citizens.

Rulers and administrators must be chosen from the best qualified citizens. If an administration betrays the trust of Allaah and the people, it has to be replaced.

Non-Muslims can administer their personal life of marriage, divorce and inheritance according to the Islaamic law or according to their own religious teachings.

They pay a different tax called "Jizyah", by which they are entitled to full protection and security by the state including freedom of religion.

8. International Life

Man has a common origin, status and aim. Other people's interests and rights to life, honour and property are respected as long as the rights of Muslims are intact. Transgression is forbidden.

War is only justified if the security of the state is endangered. During war the destruction of crops, animals and homes, and the killing of women who are not involved in fighting, children and the aged is forbidden.

WHAT ARE THE CHARACTERISTICS OF ISLAAM?

1. Universality - it is universal in scope;
2. Rationalism - it stands for reason;
3. Comprehensiveness - it provides a complete code of life;
4. Positivism - it takes a positive, not a negative view of life;
5. Integration - it stands for integration as opposed to division;
6. Dynamism - it stands for progress and development;
7. Equality - it stands for equality.
8. Social justice - it seeks social justice;
9. Communion - it stands for direct communion between man and Allaah without intervention of anyone.

THE IDEALS OF ISLAAM.

1. Religious ideal - to establish belief in the unity of Allaah throughout the world;
2. Moral ideal - to ensure that everyone becomes an embodiment of moral virtue;
3. International ideal - to establish the brotherhood of man;
4. Social ideal - to create a pattern of life and social order whereunder the distinction of cast, creed, colour, race, wealth and power find no place;
5. Intellectual ideal - to bring about a wholesome synthesis between the material and the spiritual aspects of human personality; and
7. Political ideal - to establish a welfare state subject to Islaamic law.

ISLAAM AN EASY AND SIMPLE WAY OF LIFE

Islaam is a universal, final and complete religion. Islaam is not merely a religion; it is a complete way of life. Every aspect and necessity of man's life is fulfilled in a perfect and complete way by Islaam. Islaam has a system for every niche of man's life. Allaah Ta`ala has expounded clearly in the Qur`aan Majeed, *"Indeed the (only) Deen in the Sight of Allaah is Islaam."* [Surah Aale Imraan, Aayat 19]

Besides this, all the religions which existed prior to the coming of Islaam have been abrogated. That is, now there cannot be any following of the Jewish *Tawrah* nor the Christian's *Injeel,* because together with our Nabi (sallallahu alaihi wasallam) being the final Prophet, he also came with the final Message. It is for this reason that if any person abandons the Qur`aan Majeed and Sunnat and opts for the *Tawraah, Injeel* or any other religion's Kitaab, or if he follows that way of life thinking it to be Deen, then he will undoubtedly be acting contrary to Islaam, and the Fatwa (ruling) of kufr will be passed on him.

Yes, all these divine Scriptures are revealed from the heavens and their respective Prophets are *Haqq* (true), this is the teaching of Islaam, and it is incumbent upon every Muslim to believe this, in order to safeguard the respect and honour of these personalities and divine religions. Nevertheless, after the revelation of the final Message, it is not permissible for any Muslim to follow any of the previous Scriptures, because the Qur`aan Majeed abrogates all the previous Kitaabs. All the injunctions contained in these Scriptures are abrogated, and it is forbidden to follow them. Allaah Ta`ala says, *"He who follows any other Deen besides Islaam, it will never be accepted from him."* [Surah Aale Imraan, Aayat 85]

During the initial stages of Islaam, Hadhrat Umar (radhiallahu anhu) once brought a *Tawraah* in the presence of Nabi (sallallahu alaihi wasallam) to show him something. Nabi (sallallahu alaihi wasallam) expressed anger and disapproval of this. His blessed face became red in anger and said, *"O Umar! Do you think that the injunctions of the Tawraah and Injeel still remain, after the*

coming of Islaam? Never! If Moosa (alaihis salaam) was alive today, then it would have been necessary for him to follow me." [Mishkaat Shareef, page 32]
Every religion, be it a heavenly revealed one or one which has been concocted on earth and man-made, are abrogated and replaced by Islaam. Only Islaam remains the straight path, and the one and simple religion. Salvation is dependant only thereupon. As Allaah Ta`ala has clearly announced in the Qur`aan Majeed, *"O you who believe! Fear Allaah, as He deserves to be feared, and do not die except (in the state) that you are Muslims."* [Surah Aale Imraan, Aayat 102]
In another Aayat, Allaah Ta`ala says, *"On this day have I perfected for you your Deen, and I have completed upon you My Favour, and I am pleased with Islaam as a religion for you."* [Surah Maa`idah, Aayat 3]

THE MODERATION IN ISLAAM

Islaam is a moderate and simple religion. Because it is religion which is to last until Qiyaamah, it has been formulated and systemized for every era and generation, keeping in mind the disposition, nature, conditions and weaknesses of mankind. There can and will never be such an era where any aspect of human life does not find an answer in Islaam. The Qur`aan Majeed also makes this announcement, *"And no difficulty has been placed on you in the Deen."* [Surah Hajj, Aayat 78]
That is, Allaah Ta`ala has not placed for you in the Deen any type of difficulty or complexity. This applies even in Jihad. On the apparent façade, Jihad appears to be a difficult and severe imposition, whereas, if one truly realises its wisdoms and realities, and one is aware of the benefits that lie therein and of the rewards in store for the Mujaahideen, then even this aspect of the Deen becomes simple and easy. In this regard, Allamah Aaloosi (rahmatullahi alaihi), the author of *Roohul Ma`aani*, states, *"Specifically, Jihad is also simple. Nothing is difficult for the (true) believer. It is for this reason that it is*

impermissible to make an excuse for not participating." [Page 199, vol.9]

THE SIMPLICITIES OF ISLAAM

Hadhrat Mufti Muhammad Shafi sahib (rahmatullahi alaihi), the author of *Ma`aariful Qur`aan*, states in commenting on the Aayat, *"And no difficulty has been placed on you in the Deen" – "That is, Allaah Ta`ala has not placed any difficulty for you in the Deen. Some personalities have explained there not being any difficulty in the Deen as, there not being any such sin in this Deen which cannot be effaced with repentance or where one cannot gain escape from in the Hereafter. Contrary to the religions of the past, where there were such sins, which were not even pardoned after repentance.*

Hadhrat Ibn Abbaas (radhiallahu anhu) explains the meaning of 'difficulty' as those severe and difficult injunctions which were placed on the Bani Israeel, which the Qur`aan Majeed describes as 'fetters and shackles'. No such severe injunction has been ordained fro this Ummat.

Some personalities have explained 'difficulty' to refer to such impositions which cannot be borne by man. This Deen is devoid of such burdens.

There remain now the little efforts and striving, which is found in virtually every aspect of human life. After studying, one still finds difficulties and toiling in administration, business and trade, but one never says that this work is severe and difficult.

When any aspect of the Deen becomes 'difficult' to practice upon due to the prevailing customs, environment and people's attitudes, then it cannot be said that the act is difficult. The one who carries out the act finds it difficult due to the prevailing customs and lack of support. How difficult will it not be to find baked bread in a locality where the people are not habituated to eating the same?

Hadhrat Qaadhi Thanaaullaah (rahmatullahi alaihi) states in Tafseer-e-Mazhari that there is no difficulty in the Deen could also mean that since Allaah Ta` ala has chosen this Ummat over all the other nations, and owing to this blessing, the people of this Ummat will find it easy and simple, even the most arduous and difficult hurdles encountered in the Deen. In fact, they will find it sweet and tolerable. They will find comfort and ease in striving and toiling. When the sweetness of Imaan enters the heart, then all arduous tasks also become simple and easy. It is reported in an authentic Hadith from Hadhrat Anas (radhiallahu anhu) that Nabi (sallallahu alaihi wasallam) said, 'The coolness of my eyes is in Salaat.' [Nisai, Ahmad and Haakim]." [Ma`aariful Qur`aan, page 289, vol.6]

THE WISDOM OF SIMPLICITY

In reality, ease and difficulty are relative to one's benefit and harm. A businessman, if he realises large profits, then for him the day and night become one. Saturday and Sunday become like any other weekday, whereas these two days are supposed to be days of holiday. Nevertheless, in view of the monetary gains that he is enjoying, such difficulties become easy for him. Nowadays, we witness such occurrences with our own eyes.

Similarly, if the greatness of Islaam enters into our lives as it had into the lives of the Sahaabah (radhiallahu anhum), and the rewards and benefits in the Hereafter become a reality like that of the profits of a successful businessman, then we will not find a single aspect of this beautiful Deen as being difficult or tedious. In fact, every act will become easy and beneficial. As a matter of fact, Allaah Ta`ala has placed easiness in every aspect and injunction of the Deen. There is absolutely no part of the Deen that man has to accomplish without happiness. Whether it has to do with *Ibaadaat,* like Salaat, fasting, Hajj, etc. or *Muaamalaat* or *Muaasharaat.* Every aspect of the Deen, compared to the religions of the previous Ambiyaa (alaihimus salaam), Allaah Ta`ala has made easier and simpler for us.

In one Aayat, Allaah Ta`ala says, *"Allaah intends for you ease and He does not intend for you difficulty."* [Surah Baqara]

LENIENCY IN FASTING FOR THE ILL AND TRAVELLER

Take a look at the ruling of the incumbency of fasting. The concept of fasting in itself is not a difficult one. In fact, from a health and every other aspect, it is beneficial. The Ummat and knowledgeable people, all accept this. Nevertheless, the incumbency of fasting is only for those who are at their places of residence and in good health. If a person is (genuinely) ill or on a journey, then the ruling of fasting changes for him, in that it is forgiven. However, after attaining health or upon returning home, it has to be kept. Allaah Ta`ala has mentioned in the Aayat that He has simplified the matter for the ill and travellers. Similarly, Allaah Ta`ala desires ease and comfort for His slaves and not difficulty and hardships. There are many Ahaadith in the Hadith Kitaabs which bear testimony to this fact. Insha-Allah Ta`ala, we will delve into this in detail in the forthcoming pages.

From this we realise that Islaam is a natural, straight and extremely easy way of life.

ISLAAM AND THE SWORD

Some ignorant persons and those unwary of the reality of the Deen say that Islaam is a very severe and difficult Deen. *Nauthubillaah!* This spurious objection and claim has been passed down the ages that Islaam was spread through the power of the sword. There is no weight in this claim and nothing can be further than the truth than this claim.

In fact, the Qur`aan Majeed itself refutes this claim, *"There is no force in the Deen."*

In Surah *Kaafiroon*, Allaah Ta`ala mentions explicitly, *"For you is your religion and for me mine."* One will note that in

the Qur`aan Majeed and the Ahaadith there is no force or compulsion into accepting the Deen. In fact, one will note the contrary. How then will it be possible for any Muslim to oppose the Qur`aan Majeed and force others into accepting Islaam? It is impossible.
Another point is that if people are forced into accepting Islaam, then this acceptance will only be an outer façade, whereas internally they will be non-believers. This will be a paradox, when the reality of Imaan is true belief in the heart. This is the reason why we see that when someone accepts Islaam, then they become passionate about their belief and are prepared to sacrifice wealth and life for this Deen. Islaam has a direct effect on one's heart; hence to say that people are forced into Islaam is nothing other than total absurdity. This is a pure ignorant claim.
How many people did Nabi (sallallahu alaihi wasallam) make Muslim by force of the sword? Who wielded the sword for Hadhrat Abu Bakr (radhiallahu anhu) to accept Islaam? Who wielded the sword for Hadhrat Umar (radhiallahu anhu) to accept Islam? History and the narrations will bear testimony to the fact that Nabi (sallallahu alaihi wasallam) did not kill a single soul with his hands, in his entire 23 years of Nubuwwat. All these personalities (the Sahaabah - radhiallahu anhum) accepted Islaam by merely witnessing the beauty thereof and experiencing the excellent character of Nabi (sallallahu alaihi wasallam), and not by force of any sword.
On the other hand, during the Makkan era of Nubuwwat, where Nabi (sallallahu alaihi wasallam) stayed in Makkah for 13 years, the concept of Jihad was not even ordained upon the Muslims. In fact, Jihad only became Fardh in Madinah Munawwarah. And then, when Hadhrat Bilal (radhiallahu anhu) accepted Islaam, who wielded the sword on him on that occasion? Whereas, heavy rocks were placed on his chest for him to abandon Islaam. Notwithstanding all this, he continued in his firm belief and recital of *"Ahad, Ahad (The One, the One)"*. He was prepared to sacrifice his life for this Deen. Like this there are thousands of examples of Sahaabah (radhiallahu

anhum), where it can be seen that the spread of Islaam was owing to its inherent beauty and truthfulness, and not by virtue of any sword wielding or force.

THE SIMPLE SYSTEM OF JIHAD IN ISLAAM

Those who are aware of the Islaamic system of Jihad will undoubtedly know the extent of softness and leniency Islaam displays in its approach of propagation. It is clearly stated in the Ahaadith that in any expedition of propagation, when a nation is besieged, then the first duty is to present Islaam to them. If they accept then they become your brothers and you should deal and treat them as such. If they refuse to accept, then Jizyah should be taken from them. Their giving of Jizyah is a sign that they are prepared to live amicably with the Muslims and they will not rebel, because the actual object is obedience and subservience. Jizizyah is a sign of this. That is, by their giving Jizyah it will be a sign that they are prepared to obey the Muslim rule and not cause mischief and rebellion. If they give Jizyah, then they become like your children, in that, just as you would protect the life and possessions of your children so too will you protect them and theirs.

Note, if Jihad was all about the sword, then at the very first instance it would have been wielded upon the kuffaar and there would be no talk and question of Jizyah etc.

Also, futher to this, if they accept it then thay are granted freedom and laxity in their lives and beliefs and Islaam is not thrust upon them. They are free to pratice on their religions and ways. For example, the consuming of alcohol is haraam for Muslims, but permissible for the kuffaar, so they are given case of Nikah. In islaam there are not bound to any of these conditions. They will be told to enact marriages in accodance to their respective religions. They have the freedom. In effect, a non-believer who pays Jizyah in a Muslim state is given freedom and honour just as would a Muslim.

Yes, if they refuse to pay *Jizyah*, then the Islaamic ruling is that war be waged against them, because they are a rebellious and insubordinate nation. In order to quell and

put a stop to their rebelliousness, the sword is wielded upon them. It is not done so for them to accept Islaam. [Mishkaat Shareef, page 1150, vol.2]

AN OLD CHRISTIAN LADY

Hadhrat Mufti Shafee` (rahmatullahi alaihi) narrates an incident of an old Christian lady during the era of Hadhrat Umar (radhiallahu anhu). Hadhrat Umar (radhiallahu anhu) presented Islaam to her and she replied, *"I am a very old lady, and death is close by. (So why should I abandon my religion now?)"* Hadhrat Umar (radhiallahu anhu) did not force her into accepting Islaam, but left her alone and recited the following Aayat, *"There is no compulsion in Deen."*

AN OBJECTION TO JIHAD AND WAR

There is an objection that since there is no force in the Deen, what is the need for the concept of Jihad and war? A simple answer to this is that Jihad is not an institution whereby people are forced into Islaam, otherwise, what would be the reason for accepting *Jizyah* from the non-believers? By virtue of their accepting to pay *Jizyah,* their lives, honour and possessions are protected.

The reality of Jihad is that it is a means of defence against mischief and anarchy, because Allaah Ta`ala does not like mischief. Allaah Ta`ala says, *"They spread upon the earth mischief, and Allaah does not like the mischief-makers."* It is for this reason that Allaah Ta`ala had ordained the institution of Jihad in order to combat the mischief of the kuffaar.
It is for this reason that Islaam has forbidden the killing of women, children, old and lame people, even in the fields of battle. The reason being that such people do not have the ability to spread mischief. Similar are those who pay *Jizyah.*

It is stated in a Hadith in Abu Dawood Shareef (page 6, vol.2), that women, children and old people are not to be killed in Jihad.

CHRISTIAN NAJRAAN

There is a narration in Bukhari Shareef, page 629, vol.2, which relates that when the conquest of Makkah took place, then Nabi (sallallahu alaihi wasallam) sent a letter to the tribe of Najraan and invited them to Islaam. A group of 14 people from this tribe presented themselves before Nabi (sallallahu alaihi wasallam). Of these, three were seniors amongst them. The first was the Christian governor, by the name Abdul Maseeh, the second was a leader amongst the Christians, his name was Ayham and the third was a senior Christian Aalim, by the name of Abul Haarith Bin Alqamah. All of them came into the blessed presence of Nabi (sallallahu alaihi wasallam) and discussions ensued. The issue of *Mubahalah* (when both sides meet with their respective supporters to pray against each others) arose. The final outcome was that they backed down from making *Mubahalah* and they eventually agreed to pay *Jizyah* and they struck a peace treaty with the Muslims. Nabi (sallallahu alaihi wasallam) agreed to a peace treaty with pleasure and enthusiasm.

This incident should be an eye-opener to any critic who avers that Islaam was spread by the sword. Had this been the case then there would not have remained any Christian in Najraan. They would have all been made Muslims, because at that time Islaam was at a peak.

Haafiz Ibn Hajar (rahmatullahi alaihi) states in *Fathul Baari* on page 95, vol.8, that on this occasion Nabi (sallallahu alaihi wasallam) made a peace accord with the Christians and did not force or coerce them into Islaam. History bears testimony to this fact that no force or compulsion was placed on these people to accept Islaam. The result was that even these three Christian seniors, after witnessing the beauty of Islaam, eventually entered into its fold, voluntarily. Together with them, many other Christians

followed suit. [Fathul Baari, page 95, vol.8 / Aini, page 27, vol.17]

THE CHRISTIANS OF KHAIBAR

Khaibar was conquered in the 7th year of Hijri. The entire Khaibar, which was the stronghold of the Jews, was conquered. Even after the conquest, Nabi (sallallahu alaihi wasallam) accepted their offer to enter into a peace treaty, which resulted in them being given control of their lands and possessions. An agreement of half was concluded with them, which was a type of *Jizyah*. However, no force was placed on them to accept Islaam.

THE HIJRAT TO ABYSSINIA OF JA`FAR BIN ABI TALIB

History bears testimony to the severe tortures and hardships experienced by the early Muslims in Makkah. Notwithstanding this, the Muslims did not abandon Islaam. They were prepared to sacrifice their wealth, homes and possessions for Islaam, but they were not prepared to sacrifice Islaam. Many of them left Makkah and made Hijrat to Abyssinia. Nevertheless, there the king was a Christian and his name was *As-hamah* and his title, *Najaashi*. He had a debate with Hadhrat JA`far Bin Abi Talib (radhiallahu anhu). When Hadhrat JA`far (radhiallahu anhu) recited the Qur`aan Majeed to *Najaashi*, he (*Najaashi*) wept. Eventually he accepted Islaam.

When he passed away, and the news of his demise reached Madinah Munawwarah, Nabi (sallallahu alaihi wasallam) performed Janaazah Salaat for him there. This Salaat performed in abstentia (absence of the deceased's bier) was a speciality of Nabi (sallallahu alaihi wasallam). It is not permissible for anyone else to perform such a Janaazah Salaat. Alternatively, it is possible that Allaah Ta`ala brought the bier of *Najaashi* in the presence of Nabi (sallallahu alaihi wasallam), whereafter he performed the Janaazah Salaat, as is understood by the narration.
Now show us, *Najaashi* was a king in his own land. Who wielded the sword and forced him into Islaam?

From this we understand that Islaam spread by virtue of its beauty and attraction. This is the only religion, which will remain until Qiyaamah. Those who choose it will be the successful ones. After the coming of Nabi (sallallahu alaihi wasallam) whoever chooses any other religion, will be unsuccessful and destined for the Fire of Jahannum. May Allaah Ta`ala save us all.

THE JUSTICE AND SIMPLICITY IN ISLAAM

Islaam has come to replace oppression and tyranny with justice and moderation. Just look at the justice in Islaam – during the Khilaafat of Hadhrat Ali (radhiallahu anhu), a Jew brought a case regarding an armour against Hadhrat Ali (radhiallahu anhu) in the court of Qaadhi Shuraih. Hadhrat Ali (radhiallahu anhu) claimed that the armour belonged to him and Jew, likewise claimed ownership of it. The Qaadhi requested Hadhrat Ali (radhiallahu anhu) to present witnesses to the effect that it belonged to him, and Hadhrat Ali (Radhiallahu anhu) brought his freed slave *Anbar* and his son, Hadhrat Hasan (radhiallahu anhu) to testify that the armour belonged to him. The Qaadhi did not accept the testification of Hadhrat Hasan (radhiallahu anhu) because he was the son of Hadhrat Ali (radhiallahu anhu) and a son cannot be a witness for the father. Since the witnesses were not sufficient, the decision was ruled in favour of the Jew. Hadhrat Ali (radhiallahu anhu) did not object or show any displeasure. The Jew was pleased, but surprised that a simple Jew was given preference over the Muslim ruler. He immediately accepted Islaam. Can any such example of justice be presented anywhere in the world? If one wants to experience and witness justice and simplicity, then one needs not look further than Islaam.

THE STATEMENT OF HADHRAT QAARI TAYYIB SAHEB (rahmatullahi alaihi)

Hadhrat Qaari Muhammad Tayyib Saheb (rahmatullahi alaihi), the principal of Daarul Uloom Deoband, once said, *"Thereafter came the era of Nabi (sallallahu alaihi*

wasallam). His Shariah proposed softness in opposition to harshness and sternness in opposition to laxity. It is an accepted principle, that when these two opposites face each other, then the natural result is moderation. An example of this would be if a page from a book is bent. In order to straighten it, one would bend it in the opposite direction. In this way, it would straighten out. The Jewish religion was based on severity. If easiness and simplicity was not brought to combat it, it would not reach a state of moderation. This is the natural principle. It is for this reason that moderation be the end result, because the nature of man does not like severity nor total ease. In fact it enjoys moderation. It is for this reason that the Shariah of Islaam has moderate rules. For example, let us take the issue of retribution. The Shariah of Islaam has not ordained that revenge is Waajib; neither does it advocate that forgiveness is Waajib. In fact, it teaches, 'The retribution for harm is like harm.' You have been given that right. 'If you have been transgressed, then you may extract like retribution.' You have the right to equal recompensation and not more than that. Thereafter, Allaah Ta`ala says, 'He who forgives and makes peace, his reward is with Allaah.' The Shariah of Islaam has given the right to revenge and it has at the same time extolled the virtues of forgiveness. The Shariah of Muhammad (sallallahu alayhi wasallam) has struck a balance between the Shariah of Hadhrat Moosa (alaihi salaam) and Hadhrat Isaa (alaihi salaam). Revenge was Waajib in the Shariah of Hadhrat Moosa (alaihi salaam), and Islaam has made it permissible, whereas forgiveness was Waajib in the Shariah of Hadhrat Isaa (alaihi salaam) and Islaam has extolled its (forgiveness) virtues. The Shariah of Islaam has struck an equal balance; hence it is neither only a message for the Jews or for the Christians. It is a Deen for the entire universe. Allaah Ta`ala has sent such a Prophet for this Ummat, who has come for the entire universe and is a mercy until the Day of Qiyaamah.

THE WISDOM OF COMPREHENSIVENESS

He states, *"This comprehensiveness was bestowed in Islaam so as to introduce moderation. Since the era of*

opposing practices has lapsed, hence Islaam has established moderation. Every injunction, be it regarding Aqaa`id or Akhlaaqi or Muaamalaat, each one has a balance therein. That is, consideration has been placed on both sides. For example, regarding character, there is fear of Allaah Ta`ala. This is amongst the incumbent duties in Deen. It is a natural trait and also an injunction. Nevertheless, there is moderation in this also. Nabi (sallallahu alaihi wasallam) used to make the following dua, 'O Allaah! Indeed I ask of You, such fear for You, which forms a barrier between my sins and I.' That is, not so much of fear where I tremble and quiver so much that I eventually lose hope in ever attaining salvation. Therefore, even in the fear of Allaah Ta`ala, which is a sought and demanded action, there is moderation. Similarly, hope in Allaah Ta`ala. This is also a demanded act of the believers, because to lose hope leads one directly to Jahannum. As it is mentioned in the Qur`aan Majeed, 'Indeed those who have no hope (and desire) to meet with Us and are pleased with the life of this world, and contented therewith, they are the ones who are unwary of Our Signs. These are the ones whose abode is The Fire, due to that which they have earned.' In this Aayat is mentioned regarding being unwary of having hope in Allaah Ta`ala. The fruit whereof is The Fire of Jahannum. However, to have so much of hope where one becomes fearless of Allaah Ta`ala and becomes absolutely certain of forgiveness, is also not correct. In fact, this is a shaitaani deception. It is for this reason that the Shariah has also placed moderation in this, so that a person does not become completely without fear and becomes engaged in sin. On the one hand it is stated, 'Do not lose hope in the Mercy of Allaah'. That is, never become despondent in Allaah Ta`ala. Have full trust and hope in His Mercy. And further it is stated, 'Indeed none loses hope in the Mercy of Allaah, except the Kaafiroon.' That is, it is not the duty of the believers to lose hope in Allaah Ta`ala. Only the kuffaar lose hope in Him. And then on the other hand, Allaah Ta`ala says, 'And they do not become fearless (and heedless) of the Plan of Allaah,

except those who are astray.' That is, one should not become unwary of Allaah Ta`ala's hidden Plans and sit smug in false hopes, thereby leading to one's deviation.

From this we establish that hope and fear are both sought and desired qualities for believers. 'Imaan is suspended between hope and fear.' One should neither have only hope nor only fear. This is the reason why Islaam teaches that if we have fear it must be in moderation and if we have hope, it must also be in moderation." [Majaalis, page 30, vol.2]

MODERATION IN PRACTICE

In this way also, the Shariah has placed moderation in practices and actions. As it is mentioned in a Hadith, *"Do not impose difficulty upon yourself, for Allaah will inflict difficulty upon you."* The Christians have imposed a monastic life upon themselves, thereby imposing this difficulty and constraint upon themselves. The Shariah ordains leniency and moderation in implementing its injunctions. Once Nabi (sallallahu alaihi wasallam) saw a rope hanging between two pillars in the Masjid-e-Nabawi. Upon enquiry, it was told to him that this rope was placed by Hadhrat Umme Salmah (radhiallahu anha) so that when she became weak and sleepy from her (excessive) Ibaadat, she would use the rope as a support. Nabi (sallallahu alaihi wasallam) ordered that it be removed, since there was no need for this (extreme measure). He said that if sleep overcomes one then one should go and sleep and later continue with Ibaadat.

Similarly, there is also moderation in spending in the Path of Allaah Ta`ala. Allaah Ta`ala states in the Qur`aan Majeed, *"And do not shackle your hands to your neck, nor loosen it completely, otherwise you will sit regretful and remorseful."* That is, does not become a miser or must you open up your hands to all and sundry, where tomorrow you will be regretful and have nothing left for you or your own family. Take the middle path. Similarly, the Qur`aan Majeed orders moderation in Ibaadat also, *"Say (O Nabi - sallallahu alaihi wasallam)! Call out to Allaah or call to Ar-Rahmaan. Whoever you call out to, He has many Beautiful Names. Do not be too loud in your Salaat, nor be too soft*

in it. Choose between the two a midway." That is, do not be too loud and boisterous in your Ibaadat that you strain your throat, nor must you be so soft that you cannot even hear yourself. Choose a midway and moderate path.

Similarly, with regard to normal speech, Allaah Ta`ala says, *"And be moderate in your stride and lower your voice."* From this we ascertain that whether it is our daily lives, like walking, speaking, or our Ibaadat, there must be moderation in everything. From this we also ascertain that one of the greatest specialities of Islaam is moderation and balance. [Majaalis, page 32, vol.2]

TESTIMONY TO ISLAAM'S TRUTHFULNESS AND MODERATE WAYS

All the truth lovers of the world, the knowledgeable and wise ones, including the detractors of Islaam, have testified to Islaam's veracity and to its beautiful and moderate teachings. Even the biggest enemies of Islaam, the Jews and Christians, who have opposed Islaam right from the time of Nabi (sallallahu alaihi wasallam), until the present day, even their priests and learned ones, have acceded to and accepted the truth of Islaam and its veracity. We will list a few hereunder,

1. *"The excellent character of the followers of Islaam is worthy of praise. The mode of their practices is in obedience to god. Submission and peace, that is, every aspect of their lives is given over to god, and this is their way of life. They are pleased with the divinely inspired way. Their submission, truthfulness, brotherhood, etc., are all established from the Qur`aan. It will be beyond our mental capacity to oppose any aspect of their teachings. The most that is said is that the Qur`aan is the compilation of Muhammad (sallallahu alayhi wasallam). And that whatever is contained therein has been taken from the Tawraah and Injeel. Nevertheless, my belief is that if there is such a thing as divine inspiration, then the Qur`aan is most certainly a divinely inspired Book. The Christians claim that the Prophet of Islaam was not a true Prophet and that the Qur`aan is his own*

compilation. If this was the case, then what would be the need for Muhammad to formulate such a Book which censures him." ['The testification of the nations upon the truth of Islaam', page 69]

Mr. Deon Podat, writes in his book, *Muhammad and Qur`aan, "The Qur`aan is a compilation of all the laws of Islaam. It comprises of (guidance in) social, governmental, business, army, justice, penalty, etc. matters. It is such a comprehensive religion that it comprises of everything, from religious rituals to everyday life. Daily activities, from spiritual development to physical fitness. From the rights of society to individual rights. From worldly punishments to retribution in the hereafter. Everything has been accommodated for."*

Mr. Padri Izak writes in his book, *The Standard of Truth, "There is no teaching of character which is contained in the Christian religion that Islaam does not have. If any philosopher or wise person reflects over the religions, then when he views the simplicity and perfection of Islaam, he will feel ashamed that why my religion is not like that. The religion of Muhammad is very simple and wise."* ['The testification of nations..., page 80]

Like these, there are thousands of admissions and testifications of non-Muslims to the truthfulness and simplicity of Islaam. They all accept the moderation of this Deen. Many thousands have also entered the fold of Islaam.

We will now, in the forthcoming pages, dilate and begin discussing the subject matter of this Kitaab, where we will note the simplicity of Islaam. This useless writer has full trust that the reader will, Insha-Allaah, gain proper guidance and will see the simplicity and moderation in the matters of Ibaadaat, Aqaa`id, beliefs, obligations, waajibaat, etc. There are also answers to the objections of the detractors. More specifically, the objections and criticisms of the European and western critics, who revile and oppose the simplicity, veracity and moderation of Islaam, will be fully countered. May Allaah Ta`ala grant us

a better understanding and may He grant guidance and Taufeeq to the disbelievers.

THE MAS`ALA OF IMAAN

The greatest blessing on earth is Imaan. Mankind attains the correct guidance on earth through the medium of Imaan. Salvation in the Aakhirah is dependant on this very Imaan. Consider now, that Imaan is the basis of the entire Deenul Islaam, without which no deed is acceptable in the Sight of Allaah Ta`ala, hence, it is the best of all blessings. A 70 year old kaafir, who accepts Imaan, will become worthy of Jannat, even if he does not carry out a single good deed. Even though he may not get the opportunity to carry out a single good deed, after his acceptance of Imaan, he will still be blessed with Jannat. All his previous evil acts are effaced by his acceptance of Imaan. He becomes so clean and pure from sin, just as the day his mother his gave birth to him. It is stated in a Hadith, *"Islaam destroys whatever (was done) before."* [Muslim Shareef, page 76, vol.1]

If such a person passes away immediately after accepting Imaan, then in the light of this Hadith and many other Ahaadith, he will go straight to Jannat.

Now when this is the quality and status of Imaan, then how severe must its implementation not be in Islaam? But no, the Shariah has shown an easy way of acquiring this great blessing. One merely has to testify in his heart to *Laa Ilaaha Illallaahu Muhammadur Rasulullah*, and he is regarded as a believer. There is no condition of his performing a bath or wudhu. There is no need for the presence of neither an Aalim nor a certificate. Just see how simple. However, if he is impure, then it will be *Waajib* for him to perform Ghusal, otherwise, the Fuqahaa have stated that it is Mustahab to make Ghusal at the time of accepting Imaan. It is not a condition.

It is stated in a Hadith, *"That person who dies and he knows (testifies that) there is no deity but Allaah, he will enter Jannat."* [Muslim Shareef, page 14]

It is stated in another Hadith that the person who testifies with a sincere heart that there is no deity but Allaah Ta`ala and that Muhammad (sallallahu alayhi wasallam) is His Messenger, then Allaah Ta`ala will, through His Mercy and Bounty, make The Fire of Jahannum *haraam* upon such a person. [Muslim Shareef]

Notwithstanding all these virtues of Imaan, how simple is it not to acquire it. One merely has to testify with a sincere heart. Nevertheless, because of worldly actions and practices, it will be necessary to declare it verbally as well. Mere testification in the heart will be insufficient. Although this will have substance in the Sight of Allaah Ta`ala, nevertheless, the Ulama has stated that it is imperative that a person testify a verbal Shahaadat, owing to the worldly obligations becoming binding upon the believers and so that he may be called a Muslim. Imaan is not mere knowing, it is acceptance. [*Mirqaatul Mafaateh*, page 142, vol.1]

Together with accepting Imaan in the heart and testifying it with the tongue, actions are also of uttermost importance, so that a person's truthfulness and sincerity be made apparent. And so that he may be called true Mu`min and Muslim. It is stated in a Hadith, *"Imaan has over seventy branches, the most virtuous of them is to say 'Laa Ilaaha Illallah'"* [Mirqaatul Mafaateh, page 140, vol.1]

That is, the meaning of *Laa Ilaaha Illallah* is to verify the Kalimah-e-Shahaadat and to acknowledge it. This brings to the fore the reality of Tauheed and this is the object of Imaan.

THE REALITY OF INTENTION

Imaan is brought in to action by sincerity of intention. It is stated in the Hadith that all actions are based on their intention. That is, if the intention is correct and only to please Allaah Ta`ala, then such an action will be acceptable in the Sight of Allaah Ta`ala. However, if there is a shortcoming in the intention, or the intention is to attain some worldly benefit, or for show, then such an action is worthless in the Sight of Allaah Ta`ala. There is a

famous Hadith, *"All actions are based upon their intentions".*
Notwithstanding the extreme importance and priority granted by the Shariah to intention, it is presented in a simple manner. The Masaa`il pertaining to it are simple and not complex. One should understand intention to be the action of the heart. The mere intention in the heart is sufficient. For example, a person goes to the Masjid for Salaat and he makes the intention of going for Zuhr Salaat. After making wudhu, if he joins the Jamaat based on his previous intention or he makes Salaat individually, then too, in these cases his Salaat is correct and there is no need for renewal of intention. [Mirqaat, page 95, vol.1 / Al-Ashbaah, page 127]

It is not necessary to combine the intention of the heart with a verbal declaration. In fact, Allamah Shaami (rahmatullahi alaihi) has written that it is not necessary to make a verbal intention. It is however Mustahab to express a verbal intention so that the heart and tongue are in unison. In fact, Allamah Ibn Humaam (rahmatullahi alaihi) has stated that to specify and have a fixed manner of expressing a verbal intention is a *Bid`ah.* The reason being that such was neither the practice of the Sahaabah (radhiallahu anhum) nor of Nabi (sallallahu alaihi wasallam). These personalities, would deem it sufficient to have mere intention in the heart for any action, even if it was an Ibaadat, like Salaat, fasting, Hajj, Zakaat, etc. They did not consider it necessary to express the intention verbally. That is, it is not necessary to express lengthy intentions, like, *"I am performing for the Pleasure of Allaah Ta`ala, Fajr Salaat, make it easy for me and accept it from me..."* [Al-Ashbaah, page 121, Mirqaat, page 94, vol.1]

DIFFERENCES IN MASAA`IL

Nevertheless, in those matters which are Fardh, it is necessary to be specific in one's intention. For example, if one is performing Zuhr Salaat, then at least one must specify in one's intention, four Rakaats of Zuhr.

The ruling is that if one intends in the heart that one is performing Zuhr Fardh, but mistakenly or due to hurry one states Asr Salaat in the verbal intention, then too, there will be no harm and the Zuhr Salaat will be accepted. The basis and cradle of all intention is the heart and not the tongue. [Al-Ashbaah, page 120]

Hadhrat Shah Abdul Haqq Muhaddith Dehlwi (rahmatullahi alaihi) states, *"The Ulama are unanimous on this mas`alah that it is not a condition of the Shariah to call out one's intention for Salaat. Also, the Muhadditheen have stated that it is not established from any Hadith that Nabi (sallallahu alaihi wasallam) used to make a verbal intention."* [Mazaa`ir-e-Haqq, page 81, vol.1]

A SIMPLE MANNER

Just see how simple the Shariah has made the mas`alah of intention for Salaat, which is an important constituent for the validity thereof. It is so important that Salaat without intention is invalid. The Shariah has made it so simple that even the most ignorant of ignorants can easily formulate and have an intention in his heart.

The only condition is that for Fardh and Waajib Salaats it has to be specified in the intention which Fardh or Waajib one is performing. In Nawaafil and Sunnats a mere general intention will suffice, this applies to Sunnat-e-Muakkadah or Sunnat-e-Ghair Muakkadah. [Mazaa`ir-e-Haqq, page 83, vol.1]

THE INTENTION OF FASTING

Fasting is also a very important Ibaadat and part of Islaam, and yet there is also simplicity in this. For the fasts of Ramadhaan, whether one intends Fardh, Waajib, Nafl or a general fast, in all cases, the fast will be recorded as a Fardh Ramadhaan fast. Whether one intends in the heart or verbally.

The intention for the fasts of Ramadhaan can be made at night or in the morning. One even has upto midday to

make the intention. In every condition and state the Shariah has placed ease and simplicity, in that mere intention in the heart is sufficient.

INTENTION FOR ZAKAAT

Zakaat is also an important constituent of the Shariah, and yet the Shariah has also placed ease in this. There is ease in the matter of intention, which is also an integral condition for the validity of Zakaat. If one gives money with the intention of Zakaat, then it will be valid. There is no need to specify to the recipient that the money which is being given to him is Zakaat.

Another method of giving Zakaat is that one takes out a certain portion of one's wealth for Zakaat. In this case, the intention is made at the time of taking out the wealth, there is no need to repeat the intention at the time of giving it to someone. [Al-Ashbaah Wan Nazaa`ir, page 120]

REWARD FOR INTENTION

The Shariah has placed so much of ease and simplicity in the matter of intention, that if in some permissible acts, like eating, drinking, sleeping, having intercourse with one's spouse, earning a *halaal* livelihood, etc. one makes the intention of pleasing Allaah Ta`ala and seeking His Pleasure, then these permissible acts, become acts of Ibaadaat. One even derives reward for this. However, if one does not make any intention then there is no harm, but there will be no reward also. In every condition, the Shariah has placed such ease and simplicity in such a greatly rewarding act as intention. It is abundantly clear from this that since the Shariah has placed so much of ease in such an integral, fundamental and important aspect of the Deen how much more simple would be the other corollaries. This will be dilated upon in the forthcoming pages.

THE RULING OF WASWASAH (STRAY/EVIL INSPIRATIONS)

Waswasah is actually the involuntary stray thoughts that cross the mind. It comprises of the evil and sinful thoughts. Nevertheless, the mere passing of these thoughts, or their remaining for a short while, or one deriving a little pleasure therefrom, are all excused for this Ummat. Understand this by the following example, a man's gaze falls upon a woman. He thinks about her for a moment and gains pleasure at visualising her form and shape. Or he just sits and thinks about her for a while. In all these cases there will be no retribution for him, regardless of whether he thought about her involuntarily or voluntarily.

The Muhadditheen have explained four types. The first is known as *Haajis* or *Khaatir*. This is when an evil thought crosses the mind and goes away. It does not linger on. The second is known and *Hadeethun Nafs*. This is when a thought enters the minds and only goes away after remaining for a while. This third is *I`tiqaad*. This is when the person's heart begins deriving pleasure, but due to certain external factors, he is prevented or saved (from carrying out his thoughts). All these types are included in *wasaawis*, and there will be no retribution for the person in this. The previous Ummats were punished and censured for *Hadeethun naffs and I`tiqaad*, but Allaah Ta`ala, through His Grace and Bounty has saved this Ummat from such retributions. However, if one has the firmness of intention to carry out the evil and sinful action, then there will be punishment. Details of this is as it appears in *Mirqaat*, the commentary of *Mishkaat*, that if a person firmly intends good, then he will be rewarded for it, and if he firmly resolves to carry out baatil and evil, then he will be punished for it. This will apply regardless of whether the action is carried out or not and if it was done voluntarily. However, if this resolve was made involuntarily, then there will be no retribution. [*Mirqaat*, age 239, vol.1]

It is stated in a Hadith that Nabi (sallallahu alaihi wasallam) said that Allaah Ta`ala has overlooked the *wasaawis* of this Ummat, as long as the person does not bring it into practice or states it verbally. That is, if one brings it into practice or states it verbally, then definitely there will be punishment. [Ibid]

THE CONCERN OF THE SAHAABAH

When the Aayat, *"When you make apparent what is in your souls, or you conceal it, Allaah will reckon it with you"*, the Sahaabah (radhiallahu anhum) became concerned and worried that if the involuntary thoughts which enter the mind are liable for retribution, then who can be saved. They then brought their concern to Nabi (sallallahu alaihi wasallam), who reassured them and told them that whatever the Command of Allaah Ta`ala is they should accept and follow it. He advised them to say, *"We listen and obey."* The Sahaabah (radhiallahu anhum) complied to this advice of Nabi (sallallahu alaihi wasallam), whereupon, Allah Ta`ala revealed the following Aayat, *"And Allaah does not burden any soul with except with what it can bear."* Thereafter, the Sahaabah (radhiallahu anhum) became contented.

Just see how simple and easy the Shariah has made the matter of stray evil thoughts. The Ummats of yore were punished for evil thoughts which entered the mind. [Al-Ashbaah, page 169]

Nevertheless, the Mu`min must always make this dua, which Allaah Ta`ala, Himself teaches us, *"O our Rabb! Do not censure or take us to task for what we have forgotten or erred. O our Rabb! Do not place upon us such a burden as You have placed on those before us. O our Rabb! Do not place upon us what we do not have the power to bear."*

THE DIFFICULTIES OF THE PREVIOUS UMMATS

The difficulties of the Ummats of the past refer to the Bani Israeel. If for example, any impurity fell onto their clothing, then mere washing was insufficient, they had to cut off or burn the affected portion. They were not allowed to consume Zakaat or Qurbani. They were also not allowed to consume and use the spoils of war. In fact, a fire would come form the skies to devour it. Ibaadat was only acceptable in a synagogue, etc., etc.

They had many difficulties upon them, whereas the Ummat of Muhammad (sallallahu alayhi wasallam) has been granted ease and simplicity. [Ma`aariful Qur`aan, page 698, vol.1]

THE RULING OF WUDHU

Every Muslim knows that Salaat is Fardh and that it is an extremely important Ibaadat in the Sight of Allaah Ta`ala. Allaah Ta`ala has stated Salaat as being for His special remembrance. It is stated in the Qur`aan Majeed, *"Establish Salaat for My remembrance."* The Ahaadith is also replete with virtues and importance of Salaat. Details of this can stretch into volumes. The crux is that Salaat is an extremely important Ibaadat. Salaat is the coolness of the eyes, according to the Hadith of Nabi (sallallahu alaihi wasallam). For such an important, beloved and significant Ibaadat, the Shariah has placed so much of ease in the Masaa`il of wudhu. If one has to answer to the call of nature, etc. then a mere wudhu will suffice in order for one to be able to perform Salaat.

In wudhu also, the washing of a few specific limbs is sufficient. Allaah Ta`ala says, *"O you who believe! When you stand for Salaat, then wash your faces and your hands upto your elbows and make masah of your head and wash your feet until the ankles."*

The object is that this simple washing will suffice to be able to perform an important Ibaadat such as Salaat. This

is the ultimate in simplicity. If the order was to make *Ghusal* for every Salaat, then how difficult this would have been? Just as it was an order for the previous Ummats to make *Ghusal* for every Salaat.

THE RULING OF TAYAMMUM

The simplest matter after wudhu is tayammum. If one cannot find water, even after searching for it, or water is available, but due to some illness or valid reason one cannot use the water, or if due to extreme cold, the use of water may damage one's limbs, then in all such cases the Shariah has stipulated tayammum in place of wudhu. Tayammum is permissible in the place of both, wudhu and Ghusal. That is, to use sand, dust or its similar, like stone, lime, or any dust covered thing, to make tayammum, (thereby attaining purity).

Tayammum is the speciality of only the Ummat of Nabi (sallallahu alaihi wasallam). Hadhrat Huzaifah (radhiallahu anhu) reports that Nabi (sallallahu alaihi wasallam) said, that this Ummat has been blessed with three virtues over the previous Ummats. (1). our saffs (rows) – in Salaat or Jihad – have been made like the saffs of the angels, (2). The entire earth has been made a Masjid for my Ummat, and (3). When we do not find water, then the dust of the earth has been made pure for us.

From amongst the specialities of this Ummat, tayammum has also been included. This speciality has not been granted to any of the previous Ummats. Just see how simple and easy the Shariah is, in that, if there is no water or one is excused from using water, then one may purify oneself with clean earth. All praise is due to Allaah Ta`ala!

THE INTRODUCTION OF TAYAMMUM

It is stated in a Hadith that on one expedition, (Battle of Bani Mustaliq), the necklace of Hadhrat Aishah (radhiallahu anha) got lost. In searching for the necklace

the caravan was delayed. The entire army was without water and the time for Salaat had arrived. All the Sahaabah (radhiallahu anhum) were concerned that the time for Salaat had arrived and there was no water available for wudhu. Hadhrat Abu Bakr (radhiallahu anhu), who was Hadhrat Aishah's (radhiallahu anha) father, became angry at his daughter and scolded her. Nabi (sallallahu alaihi wasallam) remained silent and in thought. At that time, Hadhrat Jibraeel (alaihi salaam) came to Nabi (sallallahu alaihi wasallam) and revealed the Aayaat of tayammum, *"And if you do not find water, then make tayammum with clean earth. Make masah of your face and hands therewith."*

Thereafter, the Sahaabah (radhiallahu anhum) would make tayammum at times of necessity. The Sahaabah (radhiallahu anhum) congratulated the family of Hadhrat Abu Bakr (radhiallahu anhu) upon the revelation of these Aayaat of tayammum. [Bukhari, page 662, vol.2]

THE METHOD OF TAYAMMUM

One will strike one's hands upon a piece of stone, sand or species of earth and make masah of the face. One will then again strike the earth with the hands and make masah of both hands upto the elbows. This, one will execute fully, i.e. covering the entire area. Another point of easiness is that in wudhu one has to necessarily wash four limbs, whereas in tayammum, only two limbs are Fardh to make masah upon. There is no need to make masah on the head and feet for tayammum.

WHEN IS TAYAMMUM MADE?

When water is unavailable, and there is no water available for at least one (Shar`i) mile, alternatively, if water is available, but one cannot make use thereof (for various reasons), or if by the usage of water one's illness will increase or it may give rise to an illness, or due to extreme

cold, there is a genuine fear that the use of water will adversely affect one's limbs, or if there is a fear for an enemy, or if there is fear for the chastity of women, etc., etc. In all these cases, tayammum will be permissible and correct. [Shaami, page 397, vol.1]

TAYAMMUM IN PLACE OF GHUSAL

If a person has the need to take a Ghusal and if any of the above mentioned reasons apply to him, then he may make tayammum in place of the Ghusal. Tayammum can take the place of Ghusal in times of need. The crux of the matter is that, whether one needs a wudhu or Ghusal, and one is excused from using water, then tayammum can be made. There is no different tayammum for Ghusal. The same tayammum that applies for wudhu applies for Ghusal. [Shaami, page 396, vol.1]

THE RULING THAT THE ENTIRE EARTH IS A MASJID

In the Hadith that just passed wherein it was mentioned regarding tayammum, it was also stated, *"The entire earth has been made a Masjid for us."* That is, wherever a Muslim wishes, he may perform Salaat. This leniency was not there for the Jews and Christians.

They could only pray in the designated churches and synagogues. Their Ibaadaat was not accepted if performed in just any place. This is a great Mercy and Favour of Allah Ta`ala upon this Ummat that we can perform Salaat on any portion of clean earth. Whether a person is at home, travelling, in a jungle, on a farm, or anywhere else, he may perform his Salaat with ease. This speciality and honour is only granted to the Ummat of Muhammad (sallallahu alayhi wasallam).

THE RULING OF MOZAS (LEATHER SOCKS)

Together with the ease which the Shariah has placed in wudhu, there is also great ease in the ruling regarding the ruling of wearing mozas. During cold weather and travel, the mozas make one's life extremely easy, in that one does not have to wash the feet in wudhu. Although usually, the washing of the feet in wudhu is Fardh and necessary, when one wears a moza, then mere 'masah' (passing of wet fingers on an area) over the mozas will suffice in place of washing the feet.

The Shariah has been so considerate in allowing for the mozas, especially during cold weather, when washing the feet is a bit cumbersome. This difficulty has been lifted by the wearing of mozas. This is another of Allaah Ta`ala's great favours upon this Ummat.

With regard to this, one can refer to the Hadith and Fiqh Kitaabs for details. There are details on this in Bukhari, etc. We will just dilate on a few aspects regarding the mozas.

THE DESCRIPTION OF A MOZA

A moza is a special sock which is made (primarily) out of leather. The Arabic term for it is *Khuff.* Masah is not valid on just any sock, like a cotton or woollen sock. Hence, if a person makes masah on a cotton, nylon or woollen sock, then neither will his wudhu be valid nor the Salaat. One has to fully understand that the permissibility of masah on socks apply only to leather (type) socks and not to just any sock.

MASAH ON SOCKS

The Fuqahaa have explained that if one has a very thick and dense cotton/yarned sock, which does not allow the penetration of water, and which remains firm on the shin without being tied, and one is able to walk in it for at least three miles without it coming down or tearing, then to

make masah on such socks will be valid, otherwise not. One must understand this properly. [Bukhari/Shaami, etc]

THE TYPES OF SOCKS

There are various types of socks. Some are made fully of leather, whereas others are (bottom) half leather and (top) half thick cotton etc. according to Ahnaaf, masah is valid on such socks. In essence, the socks must be thick and comply with the conditions stated above for masah to be valid thereupon.

THE RULING OF TODAY

The ruling given by some modern and *salafi* Sheikhs, nowadays, that masah is valid on just any sock, regardless of its type, is completely incorrect and baatil. One should abstain from practicing on such rulings at all costs. This is neither the way of any Imaam nor of the majority. In fact, such practices stem from the Shiahs. According to them, mere masah of the feet in wudhu is correct, there is no need for even a sock.

Such practices and rulings have become common nowadays, whereas it concerns such an important facet of our Deen and the validity of one of the most important Ibaadaat in Islaam is at risk. One must necessarily be aware of such evil and vile innovations. **Understand this very well that no Imaam has ever consented to the validity of masah on plain cotton, etc socks.**

It is stated in *Al-Fiqhul Islaamia Wal Adillah, "All the Ulama are unanimous upon the validity of masah on socks if they are fully of leather or only the bottom are of leather. They have differed regarding the usual and normal socks. Imaams Abu Hanifah, Maalik and Shaafi rule for its invalidity, whereas Imaam Ahmad and Saahibain-e-Hanafi say that it is valid, provided they (the socks) comply with the conditions."* [Page e 498, vol.1]

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The conditions for the validity of masah on socks is that they must be so thick (and impermeable) that water cannot seep through, the feet must not be seen (i.e. it must not be see-through), they must be able to hold onto one's shins without being tied, and one must be able to walk on these socks for three miles without difficulty and the socks must not fall down or tear. As long as these conditions are found in any sock, then according to almost all the Aimmah, masah on such socks will be valid, because this will now fall in the category o*f Khuf*s. [Al-Fiqhul Islaami, page 499, vol.1]

Wherever there appears Ahaadith regarding masah on shoes and sandals, then the Muhadditheen have categorised such narrations as weak and unauthentic. [Ibid]

The ruling of the Aimmah is that masah is not valid on any normal sock as long as it does not comply to the condions of a *Khuff.*

THE DURATION OF MASAH

Masah upon that sock which complies to the conditions of a *Khuff* can be worn (continuously) by a traveller for three days and nights (72 hours) and by a resident for one day and night (24 hours). That is, it is not necessary to remove the mozas during this time period and one may make masah upon it. However, if a Ghusal is necessary, then it will be imperative to remove the mozas.

THE METHOD OF MASAH

It is sufficient to pass three wet fingers over the top portion of the moza. This will be executed as follows, one will start with placing the wet fingers at the top of the toe side of the moza and wipe upwards, towards the shin.

Hadhrat Ali (radhiallahu anhu) mentioned that if Deen was based purely on intelligence and opinion, then the masah upon the mozas would have been on the bottom of the mozas and not the top. He says, *"I have personally seen Nabi (sallallahu alaihi wasallam) make masah on the top of his mozas."* [Abu Dawood Shareef]

A DRESSED WOUND

Masah upon a dressed wound is also one of the great bounties for this Ummat. If a person has a wound on any limb and it is covered in plaster or bandage, then when making wudhu or Ghusal, there is no need to remove the plaster/bandage and wash the limb, one need merely to pass wet hands over the dressing. This has been proven from the Ahaadith and Fiqh Kitaabs.

SIMPLICITY IN IBAADAAT

We will now present some of the simplicities of the Deen in the matters of Ibaadaat, which will make one realise just how simple it is to follow the Shariah and how every aspect of the Deen affords one ease. This is all through the Mercy and Grace of Allaah Ta`ala who has favoured the Ummat of Muhammad (sallallahu alayhi wasallam).

THE OBJECT OF IBAADAT

Ibaadat is the bringing into practice those actions, which displays the slave's subservience and weakness in front of the Greatness and Glory of The Creator. In carrying out any Ibaadat, the slave is seeking the Pleasure and proximity of Allaah Ta`ala. This is called *Qurbaat* in the Arabic language. Actions such as Salaat, Zakaat, Hajj, fasting, charity, Thikr, etc. are all executed with the sole purpose of seeking the Pleasure of Allaah Rabbul Izzat, and for the advancement of one's own spiritual development.

THE FARZIYAT (OBLIGATION) OF SALAAT

Salaat was made obligation on the occasion of Mi`raaj. When Nabi (sallallahu alaihi wasallam) went on Mi`raaj, he was gifted with 50 daily Salaats for his Ummat. When Hadhrat Moosa (alaihi salaam) came to find out of this, he advised Nabi (sallallahu alaihi wasallam) that Salaat was also made obligatory upon his Ummat, but they could not duly fulfil it, therefore he advised that Nabi (sallallahu alaihi wasallam) should seek a decrease in this number of Fardh Salaats. It is stated in detail in the Ahaadith, that Nabi (sallallahu alaihi wasallam) went to Allaah Ta`ala numerous times and eventually the fifty Salaat was gradually decreased to 5 daily Salaats. This is the five daily Salaat which we perform today. It is sad that we find even this five times Salaat burdensome and difficult. What would have been our situation had fifty been made Fardh?

THE RULING OF SIMPLICITY

It is indeed a very great and wonderful Mercy and Grace from Allaah Ta`ala that He had bestowed this Ummat with only five times daily Salaat, instead of fifty. Together with this, just look at the Magnanimity of our Rabbul Kareem that by discharging this five times daily Salaat, we are rewarded for fifty. There is a narration in Tirmidhi Shareef, *"It is reported from Anas Bin Maalik (radhiallahu anhu) who says that fifty daily Salaat were made Fardh upon Nabi (sallallahu alaihi wasallam) on the occasion of Mi`raaj. It was decreased until it came to five. Then it was announced, 'O Muhammad! (Hark at this glad tiding) The matter has not changed by Allaah, because indeed for you (and your Ummat) with this five is (the reward of) fifty."*

How great and merciful is Allaah Rabbul Izzat with this Ummat and how much of simplicity has He placed for us in this beautiful Deen?

THE RULING OF QADHA

The execution of the various Commands of Allaah Ta`ala and obligatory duties upon this Ummat are indispensable. Notwithstanding this, the bounties and simplicities placed by Allaah Ta`ala are also innumerable. There is another speciality of this blessed Ummat that if for any reason, like illness or some other obstruction, one was unable to fulfil a Fardh Salaat or any other Fardh Ibaadat on its prescribed time, then Allaah Ta`ala has allowed the performance of Qadha, where one will compensate and make up for the missed Ibaadat during some other time. Hence, if one was unable to perform Salaat on its prescribed time, due to any reason, then one may make Qadha thereof at another time. The same applies to Fardh fasting. If one was unable to fast for some reason or the other during Ramadhaan, then one may make Qadha of that fast at some other time. This leniency has been granted for the ease of this Ummat.

Nevertheless, one must keep in mind, that to intentionally and purposely delay any Fardh Ibaadat over its prescribed time, without a valid Shar`i excuse, is greatly punishable by Allaah Ta`ala.

It is stated in Bukhari Shareef, page 590, vol.2, that on the occasion of the Battle of Khandaq, approximately four Salaats of Nabi (sallallahu alaihi wasallam) became Qadha. He made Qadha of the Zuhr, ASR, Maghrib and Esha Salaats with the Sahaabah (radhiallahu anhum). This was a lesson for the Ummat. It is stated in Shaami, page 523, vol.1, *"Qadha is a Waajib act which is performed after its (prescribed) time..." "That person who oversleeps for Salaat or he forgets, then he should perform it as soon as he remembers."*

THE SIMPLICITIES IN SALAAT

If one considers the Salaat, then one will note various simplicities placed by the Shariah therein. For example, to stand in Salaat is Fardh, when one is able to. It is stated in

Durrul Mukhtaar that although it is Fardh to stand in Salaat, this applies only to those who are able to do so. If one is unable to stand, or if one can stand but cannot make Sajdah from the standing position, then it is Mustahab for him to perform Salaat by means of indication (gestures) whilst sitting. [Page 132, vol.2]
Even if one is unable to carry out an integral and obligatory aspect of Salaat, like standing, due to some valid excuse, then the Shariah allows for its execution whilst sitting. If one is unable to sit down, then one may perform Salaat whilst lying down. In essence, the Shariah has allowed laxity and leniency in all aspects of Fardh Ibaadaat. There is no undue difficulty upon the soul in any aspect of the Deen. Leave alone difficulty, there is only ease upon ease in the various aspects of the Deen. When this is the condition of the Fardh aspects of the Shariah, then one can imagine regarding the optional Ibaadaat. In Nawaafil Salaat, one has the choice of whether to stand or sit and perform the Salaat. In all conditions it is acceptable. There are no limitations. However, one must keep in mind that when Nafl Salaat is performed sitting (when there is no valid excuse) then the reward for that Salaat will be decreased (to ½) as opposed to a full reward for performing it standing. [Shaami, page 119, vol.1]

FACING TOWARDS THE QIBLAH

It is obligatory for a Musalli to face towards the Qiblah during Salaat. There are many underlying wisdoms in facing towards the Qiblah, and this has been made obligatory for every person performing Salaat, so that each and every Musalli anywhere in the world will be uniform in facing in a particular direction when performing Salaat. As for those who are in sight of the Kaabah, they have to necessarily face directly towards the actual Kaabah, whereas for anyone who is at a distance from the Kaabah and cannot see it physically, they have to face in the direction of the Kaabah. The difference lies in the fact that a person who is not in sight of the Kaabah, should face in

the direction of the Kaabah and if his direction if slightly off-course then it will be acceptable. More details on this are available in the Fiqh Kitaabs. It is stated in Shaami, *"For the resident of Makkah, he has to face the actual Kaabah, whereas for one who cannot see the Kaabah, he has to face in its (general) direction."* [Page 109, vol.1]

Facing towards the (general) direction of the Kaabah grants great ease in the Shariah. One may easily ascertain the direction of the Kaabah and perform Salaat. [Aini, commentary of Bukhari, 92, vol.18]

QASR SALAAT (CURTAILMENT IN FARDH SALAAT)

The Shariah has also created great ease and simplicity during a journey. Specifically, the ruling regarding Salaat whilst on a journey, the Shariah has placed great ease in this. On a (Shar`i specified) journey, one need only perform two Rakaats Fardh in place of a four Rakaat. Those who travel in a ship or aeroplane, especially, will appreciate this leniency which the Shariah has granted, due to the constrained spaces and crowds of people amongst whom they need to perform their Salaat. On such occasions one will truly appreciate the value of having to only perform two Rakaats Salaat. One will never be able to sufficiently be thankful to Allaah Ta`ala for this blessing.

SIMPLICITY IN AQAA`ID

The most important and foundational aspect of the Shariah is Aqaa`id. In fact, in every religion, Aqaa`id (beliefs) form the essence of its existence, without which every ruling and act of worship would be useless and superfluous. Aqaa`id is the basis and foundation of religion. All praise is due to Allaah Ta`ala alone, that the Aqaa`id in our Shariah, together with being firm, is also simple. If even a small Muslim child is asked regarding his Aqaa`id, he will immediately begin reciting *Imaan-e-Mujmal* and *Imaan-e-Mufassal.* After Imaan, Aqaa`id has

an important role to play in our Shariah, and this is most simple. Generally, the .children in the Maktab (small Madrasah) recite *Imaan-e-Mujmal* and *Imaan-e-Mufassal*, which forms the basis and comprises the crux of Aqaa`id. Although there are many other aspects to our Aqaa`id, these two basic *Kalimahs* contain some of the most important aspects of Aqaa`id. It is necessary for every Muslim to know and believe in what they contain; otherwise a person cannot have Imaan.

Imaan-e-Mufassal contains the following, *"I believe in Allaah, His angels, His Kitaabs, His prophets, the Last Day, that good and bad fate come from Allaah Ta`ala and in the resurrection after death."* [Behishti Zewar/ Sharah Aqeedadut Tahaawi]

The first point of Aqaa`id is Tauheed (the Oneness of Allaah Ta`ala). Tauheed was the Aqeedah of all the Prophets (alaihimus salaam). Each one of them called towards Tauheed – that Allaah Ta`ala is One and He has no partner. Everyone should believe in this, without which there can be no Imaan. Belief in the angels is the second point. These are the immaculate and pure servants of Allaah Ta`ala created from celestial light. They are totally subservient to the Commands of Allaah Ta`ala. They never commit sin. The third point is to bring Imaan in all the divinely revealed Kitaabs. It is necessary for every Muslim to believe in this. Of these there are four Kitaabs which are most famous. They are – Tawraah, Injeel, Zaboor and the Qur`aan Majeed, which is the final of all Kitaabs that was revealed to the final of all Prophets, Muhammad (sallallahu alayhi wasallam).

There is one point which requires clarification at this juncture. The Tawraah and Injeel are undoubtedly divinely revealed Scriptures and it is necessary that we believe this. However, our belief is limited to only those portions which are divinely revealed. As for those parts, which clearly form the greater part of the existing Tawraah and Injeel, that are man-written and fabricated, we do not bring Imaan in these additions. Nevertheless, Islaam teaches us to respect

and revere every prophet and his respective Kitaab. This is a speciality of Islaam alone, and no other religion.

The fourth point is belief in the prophets of Allaah Ta`ala. That is, we hold this belief that Allaah Ta`ala had sent more than 100 thousand prophets into this world. It is necessary that we believe in all of them. In fact, each one of them were specially chosen and selected by Allaah Ta`ala. Today, it is only the teaching of Islaam that although Hadhrat Moosa and Isaa (alaihimus salaam) were the prophets of the Jews and Christians, nevertheless, we believe in them as prophets and respect them as such. This is our basic belief, notwithstanding the fact that the Jews and Christians have opposed the other prophets, our Nabi (sallallahu alaihi wasallam) and the Muslims in the past and even in present times. It is sad that the Jews and Christians are blind to the truth and reality of Islaam, whereas they should have realised this a long time ago.
The fifth point is the necessity for every Muslim to believe in the Hereafter. This world is the *Daarul Asbaab* (place of means) whereas the Aakhirah is the actual and real home. Coupled with belief in the Aakhirah, we also believe that Allaah Ta`ala will decree on the final destination of every person, and order their entrance into either Jannat or Jahannum, after reckoning and judgement. There are many religions which do not even envisage the hereafter as being a reality, specifically the atheists. There are so many things, which science was completely oblivious about a few decades ago, and which have since been discovered. In this very same way, those who do not accept the hereafter as being a reality, when the Day actually dawns on them and they witness it first hand, then they will realise their folly. But alas! At that time, belief will benefit them not. The Qur`aan Majeed and Ahaadith are replete with such warnings and advices.

The sixth point is to bring Imaan in fate (*Taqdeer*). That is to believe that whatever happened, is happening and is going to happen, in this universe, is all in the Perfect Knowledge of Allaah Ta`ala. And also that it all occurs with

the Command of Allaah Ta`ala. This is what we say that whatever happens is *Taqdeer*. That is, Allaah Ta`ala has recorded every little and large, good and bad thing. Things only occur exactly and precisely as He has destined and desired. Nothing can ever occur contrary to His Will. This is what is known as Aqeedah-e-Taqdeer.

The seventh point is to believe that every soul shall be resurrected after death. Each and every one will be presented before Allaah Ta`ala for reckoning, with their good and evil deeds. This is also an essential belief.

Besides these, there are many other important beliefs for Muslims, like belief in the Perfect Qualities and Attributes of Allaah Ta`ala, that only He is the Creator, Sustainer, only He gives life and death, that He is All-Knowing and All-Powerful, He is Ever-Living and Eternal, etc.

Nevertheless, it is clear from whatever we have mentioned thus far, that knowledge and belief in these few points, is imperative and necessary for every Muslim. That is, it is obligatory to bring Imaan in all these points.

Look at how simple Islaam is, as opposed to other religions, like the Hindus, Jews and Christians, who do not hold all of these beliefs. Even if they do have (some of these beliefs) then how complicated it is for them. No simple believer in those religions is fully aware of their beliefs. If you a ask any Hindu, Jew or Christian with regard to the Aqaa`id of his religion, then he will not be able to show you (as a Muslim can). In fact, he will not even be able to tell you what Aqeedah is.

Islaam has demonstrated an extremely simple and easy way and path in every action and branch of the Deen. Similarly, even in Aqeedah, Islaam has shown a simple and uncomplicated path, so that every young or old, male or female, in fact, every person, may be able to acquire the knowledge of Aqaa`id easily. This speciality is exclusive to Together with the other simplicities of Salaat, there is one other simple and easy factor of Salaat, and that is if, Allaah

Ta`ala forbid, a person happens to miss a Salaat, thereby making *it Qadha*, then the Shariah has shown a simple way of fulfilling and making up for this mistake. The simple remedy for this is that a person completes the missed Salaat in some other time*Qadha* is only made for the missed Fardh and Waajib Salaats. For example, if a person misses his Zuhr Salaat, then he only needs to make *Qadha* of the four Rakaats Fardh. If one misses Esha Salaat, then the four Fardh and the Witr Waajib has to be made *Qadha*. The performance of *Qadha* Salaat is also a great blessing and bounty in Islaam, which was non-existent in the previous Ummats. It is mentioned in the Hadith, *"He who oversleeps or forgets (to perform) his Salaat, should make Qadha thereof as soon as he remembers."* [Ibn Majah] {It should however be borne in mind that wilfully and purposefully neglecting and omitting Salaat and making it *Qadha,* warrants great punishment from Allaah Ta`ala. The reward for *Qadha* Salaat in all circumstances is significantly less than performing the Salaat on time}.

THE INSANE, DUMB AND BLIND

The Shariah has also considered and afforded the insane ease and simplicity. They are not bound (*Mukallaf*) by the laws of Shariah. No consideration is granted to their Ibaadaat and dealings. If a person, due to his insanity, harms another, then there will be no retribution or compensation extracted from him. To such an extent that *Hudood and Qisaas* is not Waajib on him. [Al-Ashbaah Wan Nazaa`ir, page 169, vol.1]

The same ruling applies to a child. However, a child who is totally oblivious and unaware of dealings and matters is forgiven, but the child who understands the concept of buying and selling and realises the value of profit and loss, will have some Shariah rulings applying to him. For example, his dealings in trade will be considered and he will acquire reward for Salaat and fasting, although it is

not binding upon him. [Refer to Al-Ashbaah Wan Nazaa`ir, page 169, vol.1]

It is mentioned in one Hadith that Nabi (sallallahu alaihi wasallam) said, *"The pen has been lifted for three (types of) persons (i.e. they are not accountable), one who is sleeping, a child and an insane."*[Daar Qutni / Ibn Majah]

However, there are some rules which apply to a dumb person. For example, since the dumb person cannot speak, his actions take the stead of his speech. By way of indication one can conduct Salaat, Fasting, Hajj, Nikah and trade. This applies to such an extent that his Talaaq (divorcing) by means of indication is considered. The Shariah considers indication. There are many instances where rulings have been proclaimed and established from Nabi (sallallahu alaihi wasallam) by means of his indication.

The Shariah has also allowed numerous simplicities for the blind. If there is no one to take the blind person for congregational Salaat, then this is forgiven for him and he is allowed to perform his Salaat individually. Similarly, there are many other rulings which grant ease and respite for the blind.

In essence, there are many points of ease and simplicity consented to and allowed by the Shariah. There is ease for the ill and the excused (*Ma`zoor*). In fact, then entire Deen is simplicity. In this regard it has been stated in the Hadith, *"Deen is simple"*.

FASTING

Fasting is an obligatory duty upon every mature, sane and healthy Muslim. However there is a concession for the ill and they are excused so they can make Qadha of the fast when their health and opportunity allows. That is, when the ill has recovered, then he/she must keep the missed fast. If a person is on journey, then too there is concession for that person not to keep the fast. However, upon returning home, the missed fast has to be kept. If a travelling person desires to

keep his fast whilst on journey, then it will be better if he does, but there is no force from the Shariah. All this is simplicity in the Shariah.

PROHIBITION OF EATING AND DRINKING AT NIGHTS

In the initial stages of Islaam, when fasting was just decreed, the rulings were severe. Eating, drinking and intercourse with one's spouse were all forbidden during the nights, after one retired to bed. However, these restrictions were later lifted. In this regard there is a narration in Bukhari Shareef, page 256, vol. 1, of a Sahaabi by the name of Qais Bin Hurmah (radhiallahu anhu). He would toil the entire day in the fields and upon returning home he told his wife to prepare a meal for *Iftaari.* His wife told him to wait whilst she starts a fire to cook the meal. In the interim, whilst sitting and waiting, he dozed off to sleep. His wife looked at him and bemoaned his fate, because now that he had slept away, he would not be able to eat anything upon awakening. In this manner he began the next day's fast. In the afternoon, he fell unconscious. This was now his second consecutive day of fasting without *sehri* or *Iftaari* in between. Nabi (sallallahu alaihi wasallam) was informed of this situation. The following Aayat was revealed, *"Eat and drink until the white line (of early dawn) becomes clear for you from the black line (of night)."*—That is, you may eat and drink until Subh Saadiq, whether you have slept or not. Consent was granted. Just see how simple it was made for us! All praise is due to Allaah Ta`ala for this great blessing. [Bukhari, page 647, vol.2 / Aini, page 116, vol.18]

INTERCOURSE WITH ONE'S SPOUSE WAS FORBIDDEN

Similarly, it was initially impermissible for husband and wife to cohabit during the nights of Ramadhaan. In

Bukhari Shareef, on page 247, vol. 2, Hadhrat Baraa Ibn Aa`zib (radhiallahu anhu) narrates that when the fasts of Ramadhaan were made obligatory, then cohabitation with one's spouse was impermissible even at nights. This was the ruling for the entire month, but some persons would engage in intercourse. Allaah Ta`ala warned against this. Later on, respite was granted and the following Aayat was revealed, *"The nights of fasting have been made halaal for you to cohabit with your spouses."* (From this it is clear that this was previously haraam). How easy has it not been made for us that during the day we are prohibited from eating, drinking and engaging in intercourse (with spouses), whereas all this becomes fully permissible after sunset until early dawn. All this is now permissible, regardless of whether you sleep or not. [Aini, page 116, vol.11]

THE RULING OF FASTING WHILST ON JOURNEY

Allaah Ta`ala has allowed great ease in respect of the ill and traveller with regard to fasting. If a person is travelling (Shar`i distance) or falls seriously ill during Ramadhaan, then the Shariah allows that such a person forgo that fast and make up with Qadha as soon as health allows or one returns home. If one contemplates seriously, then it will be realised that this is a great concession and blessing. Allaah Ta`ala mentions in the Qur`aan Majeed, *"He from you who is ill or on journey, then he should count (i.e. keep the Qadha fasts) on another day...Allaah intends for you ease and He does not intend difficulty."*
However, the travelling of present times is somewhat easy and untiring; hence if one keeps the fast whilst on journey, then it would be preferable.

THE RULING OF QADHA

The ruling of Qadha for the ill and traveller is also a matter wherein there is great ease and leniency. As soon as the sick person regains health or the traveller returns home, then at the earliest convenience he/she should make up the missed

fasts. It is also a concession from the Shariah that there is no specific time or date for keeping these missed fasts. There is allowance and permissibility if it is delayed. If the ill person or the traveller passes away before attaining full health or returning home, then this will be waived and Qadha will not have to be kept. Fidyah will not have to be paid and neither will he/she have to make a bequest for it. [Ma`aariful Qur`aan, page 444, vol. 1]

MAS`ALAH

If a person has ten Qadha fasts, then too it is not necessary to keep all ten consecutively. In fact, if one keeps them separately, then it will be permissible. In other words, one may keep them according to one's ability and convenience. There is no harm in this. [Ma`aariful Qur`aan, page 444]

THE RULING OF EASE

Fasting was also Fardh for the previous Ummats, however, the conveniences and latitudes of Qadha and *Fidyah*, which this Ummat has been blessed with, was not allowed for them. [Ibn Katheer/Ma`aariful Qur`aan, page 443, vol. 1]

THE RULING OF *FIDYAH*

Allaah Ta`ala mentions, *"And for those who have the ability (to fast)..."* that is, initially those who did not desire to fast were allowed to pay *Fidyah* in lieu of missed fasts. This would be sufficient for them and there was no need to fast. Nevertheless, this ruling was later abrogated, and every Muslim, who had the ability and no excuse, was compelled to fast. The exceptions to this are the very old who are unable to fast, or the person who has a perpetual and continuous illness which makes fasting unbearable, or there is an overwhelming fear that fasting would exacerbate the illness, which would lead to a possibility of death. For such extreme cases, the Shariah has allowed *Fidyah* as a substitute for fasting. This is the view of the

majority of Sahaabah (radhiallahu anhum) and Tabieen (radhiallahu anhum). This is also one great ease and leniency in the Shariah. [Aini, page 120, vol. 11, Tafseer Mazhari, Ma`aariful Qur`aan, page 445, vol. 1]

THE AMOUNT OF *FIDYAH*

The *Fidyah* for one fast is a ½ *saa`* (weight/measure) of wheat or its equivalent. A *saa`* is approximately 1.666 kilograms. To give this value or to feed a poor person daily to his fill will also suffice for one fast.

MAS`ALAH

It is permissible to feed one poor person or many poor persons as *fidyah* for one or many missed fasts. However, to distribute one fast's *fidyah* between two poor persons is permissible but not advisable. Also to give the *fidyah* of many fasts to one poor person is permissible, but not preferable. Allamah Shaami (rahmatullahi alaihi) has also issued this verdict. Hadhrat Moulana Thaanwi (rahmatullahi alaihi) has also preferred this view. [Imdaadul Fataawa, page 124, vol. 2]

MAS`ALAH

If a person does not have the means to pay *fidyah,* then he should make *Astaghfaar,* and maintain the intention that as soon as he is able to, he will fulfil the *fidyah.* [Ma`aariful Qur`aan, page 446, vol. 1]

MAS`ALAH

Those countries where the days and nights stretch for months on end (i.e. one day can last a few months), in such places there is no certainty of them ascertaining and specifying the month of Ramadhaan. The result being that in such places fasting is not Fardh. From amongst the Hanafi Fuqahaa, Halwaani and Qubaali (rahmatullahi alaihima) have ruled regarding Salaat in such places that only those Salaats will be performed in accordance to the time experienced by the inhabitants. For example, in those places where the dawn breaks immediately upon the sun

setting, Esha Salaat is not Fardh on the inhabitants [Shaami]. It therefore follows that in places where the day lasts for six months, then in that six months only five Salaat are Fardh. Ramadhaan does not come to such places, therefore fasting is not Fardh on the inhabitants. Hadhrat Thaanwi (rahmatullahi alaihi) has issued a Fatwa on this view. However, as for Salaat, the inhabitants should perform their five Salaat based on the closest place where daily five Salaat are being performed. In this way, Insha-Allaah Ta`ala, they will be rewarded and their Salaat will be accepted. If, however, they do not perform Salaat in this way, then there will be no punishment for them, since it is not Fardh.

AN IMPORTANT TENET OF HAJJ-E-ISLAAM

From the five basic tenets of Islaam, Hajj is an important one and it is one performed inter-nationally. People from every corner of the globe come to circumambulate the *Baitullaah* and to perform their Hajj and Umrah. This has been said to be through the means of Hadhrat Ebrahim (alaihis salaam). During his era in Arabia, more specifically in Hijaaz, there was no populace or village. There was no sign of humans anywhere close by. At that time, Hadhrat Ebrahim and Ismail (alaihimus salaam) constructed the Kaabah Shareef on the Order of Allaah Ta`ala and he was instructed by Allaah Ta`ala, *"Call the people to Hajj. People will come to you from every corner..."* [Surah Hajj, 175]

Today we are witnessing just that! The announcement that was made thousands of years ago is being realised and heeded until today. The truth and beauty of Islaam is glaring and apparent, and yet the eyes of the enemies of Islaam are still closed.

THE SIMPLICITIES OF HAJJ

Hajj is an inter-nation and important Ibaadat. Allaah Ta`ala states, *"And it is (a right) for Allaah upon the people that they make Hajj of the House, for those who are able to find their way there."*

Juts look how simple this has been made for us. Hajj is not Fardh upon everyone, rather it is Fardh upon only those who have excess means and are easily able to undertake the journey. Therefore, Hajj is not Fardh upon the poor or upon those who do not have sufficient wealth. It is not such that one needs to beg and borrow and perform Hajj. To do this is impermissible in the Shariah, in fact, it is haraam.

IT IS ONLY FARDH ONCE IN A LIFETIME

Another concession and ease is that regardless of how wealthy a person maybe, Hajj is only Fardh on a person once in a lifetime. When Nabi (sallallahu alaihi wasallam) informed the Sahaabah (radhiallahu anhum) that Hajj was made Fardh upon them and that they should perform their Hajj, a Sahaabi (radhiallahu anhu) asked, *"Every year, O Rasulullah (sallallahu alayhi wasallam)?"* Nabi (sallallahu alaihi wasallam) remained silent. He repeated the question thrice, whereupon Nabi (sallallahu alaihi wasallam) replied, *"If I say yes, then it will be binding upon you every year, and you will not be able to bear it."* [Mishkaat]

Hajj is only Fardh once in a lifetime and that too only for a mature sane Muslim. Hajj is not Fardh upon an immature child. However, if a child performs Hajj then he/she or the parents will most certainly be rewarded for it.

A woman brought a child in the presence of Nabi (sallallahu alaihi wasallam) at the place of *Rohaa*, and asked if Hajj is Fardh on it. Nabi (sallallahu alaihi wasallam) said that the Hajj of the child will be accepted and the parents will receive the reward thereof. [Muslim Shareef, page 432, vol. 1]. That is, Hajj is not Fardh on the child, but if the child fulfils all the tenets of Hajj, then he/she will certainly be rewarded for it, and since the parents had assisted the child, they too will be rewarded. Upon attaining maturity, that child will still have to perform the Fardh Hajj (if she/he has the means). [Shaami]

HAJJ ON A CONVEYANCE

Another great point of ease regarding Hajj is that it is permissible to go for Hajj on a conveyance, if one is unable walk. In fact, even if one is able to walk, then too it will be permissible to make Hajj on a conveyance. This is a concession granted by the Shariah. Had Allaah Ta`ala ordered us to make Hajj walking, how difficult would it not have been? Regarded it a sin to go for hajj on a conveyance to perfom hajj on a conveyance. Yes, since the walking during Hajj is more strenuous and difficult, the rewards will likewise be more. If it is possible and practical, then it is preferable for one to walk in Hajj, because owing to the extra strain, the reward will be proportionately greater. If it is not practical or possible to walk for Hajj, then at least one should walk during the days of Hajj (i.e. to Mina, Muzdalifah, etc.). This is better and more rewarding. The Aayat in the Qur`aan Majeed corroborates this. Haafiz Qastalaani (rahmatullahi alaihi) states that one can make Hajj walking even though he has the means of using a conveyance. However, he should not regard walking as incumbent, even though the view of Imaam Maalik (rahmatullahi alaihi) is that walking is preferable and better.

Nonetheless, one needs to adopt a moderate stance. Keeping in mind the prevailing conditions, there is no harm in walking on the days of Hajj. In fact, there will be greater reward in this. In this is also observance of a great Sunnat of the Sahaabah (radhiallahu anhum).

TRADING WHILST ON A HAJJ JOURNEY

Allaah Ta`ala states in the Qur`aan Majeed that there is no sin if people indulge in trade whilst on the Hajj journey. In the initial stages of Islaam, the Sahaabah (radhiallahu anhum) regarded trading during Hajj as being contrary to the sprit of Ibaadat and they abstained therefrom. It was at this time, when this Aayat was revealed and Allaah Ta`ala informed them that there was no harm or sin in indulging in trade. Yes, the intention of undertaking the journey was

to be solely for the Hajj, and the trade and whatever else comes by the way. In this regard, Hadhrat Mufti Shafee Saheb (rahmatullahi alaihi) writes that the practice of the Arab Kuffaar was rectified with two words, *"One is that whatever was earned, it must be regarded as being from the bounties and blessings of Allaah Ta`ala. Shukr should be made. The object should not be to merely earn and accumulate. The words, 'Fadhlam Mir Rabbikum' indicates towards this. Secondly, the words, 'Laa Junaaha Alaikum', shows that there is no sin if you earn (during Hajj). There is also a slight indication in this that if you abstain (from trading during Hajj), then it will be better for you, because it may create a diversion in your pure intentions."*[Ma`aariful Qur`aan, page 111, page 18]

SUMMARY

In essence the object here is that the Shariah has not made it haraam to trade and conduct necessary business during Hajj. This is a great blessing and concession in the Shariah.

THE CONVENIENCE OF SHAVING

The object here is not to dilate on the matters of Hajj. Nevertheless, Allaah Ta`ala has allowed for ease and concessions in cases of necessity and illness. For example, the shaving of the head during Hajj is also an important aspect of the Hajj itself. This is carried out after the Qurbani. However, if there is a genuine need or a doctor instructs that the head be shaved prior to the slaughter, then the Shariah has allowed for this. The hair can be shaved before the time and *fidyah* be given in compensation. Allaah Ta`ala says, *"If any of you are ill or you have difficulty (lice, etc.) in your head, then compensate by fasting. Give Sadaqah or Qurbani."*

MAS`ALAH

The amount of fasts or Sadaqah is not specified here. However, we learn from the Hadith of Hadhrat Ka`ab Bin Ujzah (radhiallahu anhu) who had a problem with excessive lice in his hair, and Nabi (sallallahu alaihi wasallam) consented to him shaving his head and told him to fast for three days or feed six poor persons ½ *saa`* of wheat or give its equivalent, in lieu of this. This was adequate compensation. [Aini, Sharah of Bukhari, page 112, vol. 18]

MAS`ALAH

It is Mustahab to engage in intercourse with one's spouse prior to donning the ihram. Intercourse is Masnoon upon completion of the Hajj, after Tawaaf-e-Ziyaarat. The Shariah has considered the union between husband and wife and limited abstention of relations only between donning the ihram and Tawaaf-e-Ziyaarat. Thereafter, there is open consent without any fetters. Alhamdulillah, this is also a great blessing granted by the Shariah. Some people labour under the misconception that there is absolutely no relation between husband and wife during the course of the entire Hajj journey. Such perceptions are incorrect and erroneous.

CLARIFICATION OF AN ERRONEOUS CONCEPTION

Allaah Ta`ala states in the Qur`aan Majeed, *"You wives are like plantations unto you. You may come unto you plantation as you desire."*

Prohibition of relations between husband and wife is prohibited only for the few days of Hajj as is understood by the Masaa`il of Hajj. Other than this, to deem it contrary to the sanctity of Makkah Mukarramah and Madinah Munawwarah to have relations and intimacy with one's spouse is an incorrect and erroneous perception. There is general and open consent in the Shariah, with no

limitations and restrictions. To regard intimacy with one's spouse in these cities, as being contrary to the sanctity thereof, is extremism in Deen, which has been severely censured in the Ahaadith.

THE MAS`ALAH OF HAJJ-E-BADAL

The concept of Hajj-e-Badal is also one great blessing and favour of the Deen on us. This was not practiced or allowed by the previous Shariahs. Alhamdulillah, our Shariah has allowed it, together with a few conditions. Only that person who is genuinely excused from performing Hajj may have Hajj-e-Badal carried out for him. Hajj-e-Badal will be allowed in the following cases – if a person is so ill and incapacitated that there is no hope of recovery, or one is so old that it is almost impossible to undertake the journey and Hajj has become obligatory and the person has the funds available. [Muallimul Hujjaaj, page 331]

Yes, for sending someone for Nafl Hajj-e-Badal, there are no such conditions of whether one is able to carry out the Hajj by himself or not. This can be carried out in all circumstances.

MAS`ALAH

When making Hajj-e-Badal, the name of the person for whom the Hajj is being undertaken must be verbally mentioned in the intention. Even if such intention is made in the heart it will suffice.

MAS`ALAH

The person upon whom Hajj became Fardh, but he never had the good fortune of making the Hajj, then for him it is Waajib to make a bequest for someone to make the Hajj on his behalf.

MAS`ALAH

It is permissible to allow a person who has never made Hajj to undertake a Hajj-e-Badal.

TAWAAF AND SA`EE IN HAJJ

Tawaaf and Sa`ee are important acts in both Hajj and Umrah. Without these neither is the Hajj nor the Umrah valid. Tawaaf is the circumambulation of the Kaabah seven times, which commences from the Hajre Aswad and ends there. However if a person is unable to walk or due to severe illness is incapacitated, then the Shariah has allowed that he be taken by conveyance. Both the Tawaaf and Sa`ee between Safa and Marwa, can be carried out by some suitable conveyance or by someone else transporting the incapacitated. Even if four people carry the excused person on a stretcher, it will be valid and acceptable. In all instances, the Shariah has allowed for ease and convenience.

MAS`ALAH

It is permissible for a man to make Hajj-e Badal for a woman and vice versa. However, it is preferable for a man to carry it out.

MAS`ALAH

It is preferable for such a person to make Hajj-e-Badal who is a practicing Aalim and is well acquainted with the Masaa`il of Hajj and who has fulfilled his own Fardh Hajj. [Muallimul Hujjaaj, page 337]

THE RULING OF QURBANI

Qurbani is also an important facet of the Shariah, even though it is a Sunnat-e-Ebraheemi. However Allaah Ta`ala has made it a Sunnat of Muhammad (sallallahu alayhi wasallam) until the day of Qiyaamah. This is a great simplicity in the Shariah.

Allaah Ta`ala says in the Qur`aan Majeed, *"Neither it's (sacrificed animal's) meat nor its blood reaches Allah Ta`ala, but your Taqwa reaches Him."*

By Taqwa here is meant sincerity of intention, i.e. the action is purely for the pleasure of Allah Ta`ala.

One simplicity here is that by making a sincere intention the Qurbani is accepted.

Simplicity is that in place of any human or child, a sacrifice of an animal has been ordained.

A third simplicity is that the meat of Qurbani can be kept and consumed.

A fourth simplicity is that permission is granted for the skin of the animal to be used.

A fifth simplicity is that the meat of Qurbani can be eaten by the person who has sacrificed it and it can be distributed amongst the poor, one's friends and family.

All these are simplicities and concessions granted by the Shariah. Whilst the custom of Qurbani was prevalent amongst the previous Ummahs, they were not permitted to eat its meat, and acceptance of their Qurbani was confirmed by a fire from the sky which burnt it. If the sacrifice was burnt then it was a sign of its acceptance, otherwise it was not accepted. Nevertheless there were many difficulties and constraints in the Qurbani of the previous Ummahs. Islaam has eradicated all these difficulties and simplified it. All praise is due to Allah Ta`ala for this. [Aini, page 112 vol.18]

THE RULING OF NIKAH

The institution of Nikah is an important and simple one in the Shariah. A mere acceptance and proposal confirms a contract of Nikah. It is that simple. There are many such incidents reported in the Ahaadith wherein Nabi (sallallahu alaihi wasallam) has demonstrated the simplest of simple Nikahs. In this regard one particular incident is very famous where a woman came in the presence of Nabi (sallallahu alaihi wasallam). The Sahaabah (radhiallahu anhum) were also present. This woman, addressing Nabi

(sallallahu alaihi wasallam) said, *"O Rasulullah (sallallahu alayhi wasallam)! I present myself (as a gift) to you (i.e. I am prepared to hand myself over to you in Nikah)."*
Nabi (sallallahu alaihi wasallam) looked at her once or twice and did not reply. In the meanwhile a Sahaabi (radhiallahu anhu) stood up and said, *"O Rasulullah (sallallahu alayhi wasallam)! If you do not intend making Nikah then make her Nikah with me."*
Nabi (sallallahu alaihi wasallam) said, *"Do you have anything for Mehr?"*
He replied, *"No, I only have a loin cloth."*
Nabi (sallallahu alaihi wasallam) told him to go home and look for something even if it be a steel ring. That is, even if he possessed the smallest of things he should bring it along as Mehr, so that his Mehr may be given immediately and his Nikah contracted. The Sahaabi said that he did not possess anything, not even the smallest of things. Nabi (sallallahu alaihi wasallam) then asked him if he knew any Surah of the Qur`aan Majeed. He replied in the affirmative, to which Nabi (sallallahu alaihi wasallam) replied, *"Go, you can now marry her in exchange of (teaching her) these Surahs."*

Just see how simple Nabi (sallallahu alaihi wasallam) made Nikah. It was contracted without any wealth, possessions, invitations, food or announcements! The Qur`aan Majeed cannot actually be used as Mehr, Mehr has to be fulfilled later. [Bukhari Shareef, page 767, vol. 2]

THE DIFFICULTIES IMPOSED BY SOCIETY AND CUSTOM

The Shariah has made the institution of Nikah extremely simple and basic, but our society has made it most difficult. Many practices and actions are perpetrated which are contrary to the Shariah and wasteful. All such things are inappropriate and un-Islaamic. It is the introduction of such things into the Nikah which has lifted and removed all blessings. Divorce, annulments, disobedience and sin

have become the order of the day. May Allah Ta`ala grant us the Taufeeq to tread on the path of the proper Sunnah.

Hadhrat Abdullaah Ibn Auf (radhiallahu anhu), a famous Sahaabi, did not even inform Nabi (sallallahu alaihi wasallam) when he got married. In fact Nabi (sallallahu alaihi wasallam) was made aware of his Nikah by some other means. Just look at how simple and uncomplicated the Nikah of the Sahaabah (radhiallahu anhum) was! They did not even deem it necessary to inform everyone. To such an extent that at times even Nabi (sallallahu alaihi wasallam) was not informed. How simple and easy they made it!

THE SIMPLICITY OF NIKAH

There is a Hadith in Baihaqi wherein Nabi (sallallahu alaihi wasallam) said, *"That Nikah is the most blessed which has the least expense."* Consider well these blessed words. How simple has the Shariah not made the institution of Nikah more us?

But we have made it the most difficult and complicated. As far as the question of feeding people is concerned, it should be carried out in accordance to one's means. It should however not be made an integral part of Nikah, neither should it be a condition. The Walimah is a Sunnah of the Nabi (S.A.W) and the food of Walimah is blessed. Nabi (sallallahu alaihi wasallam) has mentioned in the Hadith, *"Make Walimah even if it be with one goat."* That is, even the meat of a small goat will be sufficient. However it does not mean that if a person does not make Walimah there will be any deficiency in the Nikah. There is no such a thing. Although many different types of Walimahs have been established from the practice of Nabi (sallallahu alaihi wasallam), a Walimah wherein meat was served has only been established on the occasion of Nabi's (sallallahu alayhi wasallam) Nikah to Hadhrat Zainub (radhiallahu anha). Otherwise dates and barley-flour etc. was served at his Walimahs.

The only conditions for a valid contract of Nikah are the presence of two witnesses and the offer and acceptance of the bride and groom. Everything else besides these is extras and they do form part of the conditions and necessities for a valid Nikah.

ISLAAMIC NIKAH

In fact if one compares the Islaamic marriage to that of other religions, it will be found that Islaam teaches the most simple and straightforward Nikah. Besides the Jews and Christians, the marriages of Hindus, Sikhs, etc., all have extremely difficult conditions and parameters attached to them. Besides this society has also imposed great strains and difficulties on their marriages. The result of which marriage in these religions has become a big and complicated issue. The marriages of the Zulus, etc. in South Africa are also a tedious affair. The result of all this is that fornication and immorality becomes rife and society is tainted.

THE SIMPLICITY OF TALAAQ

Just as the Shariah of Islaam has formulated and placed conditions upon the males and females with regard to Nikah, it has granted them sufficient freedom and laxity and chalked out a suitable system for conducive marital unions. The Shariah has placed many simplicities and concessions in this. Together with this the Shariah has also outlined rules and regulations with regard to divorce, so that even in the case of dire necessity this can be implemented, thereby granting the desired freedom to the spouses. Allaah Ta`ala says in the Qur`aan Majeed, *"The Talaaq is two..."*, that is only two Talaaq-e-Raj`i. After the third Talaaq the couple becomes Haraam for each other. Even though Talaaq is the most detestable of all permissible acts, as the Hadith states, *"The most hated of all permissible acts in the Sight of Allah Ta`ala is Talaaq."* [Abu Dawood]

Notwithstanding this sometimes it becomes necessary to execute it. Sometimes such difficulties are experienced by the husband or wife which necessitates separation, otherwise it would result in sin and transgression.

DIVORCE IN OTHER RELIGIONS

As for other religions either there is no such a thing as divorce or if there is it is very difficult and cumbersome. And even if there is, then as witnessed in the western countries where both the husband and wife have the right of divorce, it leads to an imbalance in society; in fact it is opposed to the principles of humanity. As we are witnessing for ourselves the present conditions that result of this are immorality and fornication increases day by day. It is for this reason that the Islaamic system of divorce in the most simple, balanced and conducive to human nature, as compared to other religions.

A SIMPLE METHOD

The Shariah has shown a simple method in that if there is no congeniality between the couple or there is a violent difference in their natures or any other such severe difficulties or excuse, then after exploring all avenues of reconciliation, one Talaaq-e-Raj`i is issued. This is done so that *Rujoo`* (return of the wife) can be effected before termination of Iddat. There is no need for renewal of Nikah.

Nowadays due to ignorance of the rulings of Talaaq, three Talaaqs are issued right at the first instance. Thereafter they run to the Mufti Saheb seeking a solution to the irreparable harm which they have brought upon themselves. The couple sometimes eventually 'unite' and live together in sin and haraam. It is for this reason one should always remember that if ever Talaaq has to be given, only one must be issued and not more. Regardless of whether it is done verbally or in writing. In every case, only one Talaaq is sufficient.

THE SIMPLICITY IN *RUJOO`*

How simple has the Shariah made *Rujoo`* (the return of the wife)! Just consider this – if the wife is given one or two Talaaq-e-Raj`i's, then the husband can take the wife back within the Iddat period by a mere verbal declaration. He has to merely say, *"I take you back."* Even if he gives his wife a kiss or has intercourse with her, or becomes intimate, with the intention of taking her back it is sufficient. A return can be affected by any such simple gesture.

THE SIMPLICITY OF *KHULA*

Our pristine Shariah has created simplicity in this as well. Since the right of divorce is vested only in the husband, nevertheless there are times when a woman can be freed from the Nikah by means of *Khula*. The meaning of *Khula* is – divorce in exchange (of some thing). That is a woman requests a divorce from her husband in exchange for something material, and he willingly consents. Even though the wilful consent of the husband is a condition, nevertheless the Shariah has allowed this simple and easy method.

OPPRESSION ON THE WIFE

Islaam has granted every type of honour and dignity to woman. It will be tedious for us to go into detail by outlining the great oppression inflicted on women during the era of ignorance by the Persians and Romans. We will suffice on a few examples. During the age of ignorance, if the husband went on a journey, a type of lock would be placed over the wife's private parts, which would only be opened by the husband upon his return. No one else was allowed to open the lock. A woman was regarded as being filthy during her menstruating period and the husband would stay far from her. He would even take his meals separately.

When the husband died then the wife was imprisoned in an extremely small closet, which was completely devoid of

any light, for a year. She would be left there to pass a complete year. She would be given only one set of clothes for that year and a meagre meal. When the year was complete then an animal would be brought which would lick at her private parts. Owing to this depraved state of the woman, her body would be filthy and such poisonous excretions and a foul stench would emerge from her skin, which would result in the animal dying. She herself would also be close to death. [Bukhari Shareef, page 803, vol. 2]
Their condition was such that a few men would marry one woman and they would take turns in living with her.
[Bukhari Shareef, page 769, vol. 2]

These are just a couple of incidents regarding the oppression on women during the age of ignorance. There are countless of other such narrations of oppression on women, which are listed in the books of history.

THE RULING OF ANNULMENT

All praise to Allah Ta`ala who has granted all types of respect, honour, dignity and rights to women. The Qur`aan Majeed and Hadith are replete with proofs of this. To such an extent that at the time when Nabi (sallallahu alaihi wasallam) was close to his demise he granted due consideration to the rights of women. He advised against oppressing them.

A woman may have her Nikah annulled by a Qaadhi (in an Islaamic country), or a panel of Ulama or pious elders (in an un-Islaamic country) if the following conditions prevail – if the husband is excessively oppressive or violent or notwithstanding the means the husband does not maintain her or he goes missing and his whereabouts are nor known, or he is impotent or he becomes insane. This is also a great concession granted by the Shariah.

THE SIMPLICITIES IN TRADE AND BUSINESS

Trade and business also holds importance in the Shariah. In fact, it is an integral part of life and survival. This is the reason why the Shariah has placed considerable ease in this. The very first simplicity in trade and business is the fact that the business contract which has the consent of both parties is a halaal act. Allaah Ta`ala states in the Qur`aan Majeed, *"Trade has been made halaal for you and Riba (usury) haraam."*

There is no real big outward and apparent difference between trade and interest; hence the two have been mentioned side by side. The Arabs regarded dealings in interest as permissible and they would substantiate this by claiming that trade and interest is one and the same thing. Whereas if one contemplates carefully over the two, it will be realised that there is a vast difference between the two. The one (trading) is executed with and exchange of commodities and interest does not have any exchange.

Nevertheless, simplicity in trading is that a deal is contracted by the mere offer and acceptance of the two parties. The concluding of a business deal does not need any unnecessary red tape or witnesses.

A third simplicity in trading is the option of *Khiyaar-e-Shart (Choice of condition).* If the buyer purchases the item on this condition that within three days he has the choice to rescind the contract, if he is not happy with it, then this is valid. This is also a concession in the Shariah.

A fourth simplicity in trading is that if an article is purchased without having seen it, then upon seeing it, the purchaser has the option to accept or reject it.

A fifth simplicity is if there is a flaw in the purchased article, then the buyer has the right to return the item, with damages if applicable. This would apply even in the case where there were no conditions.

A sixth simplicity applies in cases where it is permissible to buy or sell an item by mere displaying of a sample, and the

actual and complete item is not viewed. With the existence of such concessions, trading in present times becomes easy and simple. Commodities are bought and sold from distant places, by the use of samples.

Nevertheless, even in this sphere, the Shariah has placed many simplicities and concessions. This, however, is not the forum to discuss each and every one of them. [Hidaaya, part 3, page 7, 8]

TRADING BY MEANS OF REPRESENTATION

Wikaalat (representation) is and important facet of the Deen of Islaam. Through this means many tasks become very simple and executable. Especially where the owner (*Muwakkil)* cannot be present to carry it out in person. *Wikaalat* is where someone else is made one's representative. There are however some conditions and regulations governing this. In the Fiqah Kitaabs a special chapter has been dedicated to this important facet of the Shariah. This allows for considerable ease in trade, dealings, in fact, in Ibaadat.

There are times and occasions where a person cannot personally attend to matters, like for example, in trading, appearing in court, carrying out Ibaadat such as dispensing of Zakaat, making Hajj, Qurbani, etc. In such cases it is permissible, together with adhering to certain conditions, to appoint a representative to stand in for one. How simple has the Shariah made matters for us!
For example, if one desires to make Qurbani in India or any other poor country, then it would not be necessary and always possible to personally attend to the Qurbani, so one may execute this by means of having a representative carry out this task on behalf of one. If one has all the material means of performing Hajj, but unfortunately one's health does not permit one to go for Hajj. In such a case it is permissible to elect someone else to carry out the Hajj (-e-Badal) on one's behalf. Like this there are many other examples. All this has been

established from the Shariah. Nabi (sallallahu alaihi wasallam) himself, purchased Qurbani animals by way of *Wikaalat*. Nikah was contracted by means of *Wikaalat*. Hadhrat Ali (radhiallahu anhu) made Hadhrat Aqeel (radhiallahu anhu) a representative in court. Etc., etc. many such examples are cited in the Hadith and Fiqh Kitaabs. Refer to them. [Hidaaya, page 161, vol. 3]

THE RULING REGARDING *HUDOOD AND QISAAS*

Just as this pristine Shariah of ours has placed many concessions and simplicities in every branch of life and existence; it has also placed simplicities in the matters or seeking retribution and justice. The aim and object of *Hudood* and *Qisaas* is to establish order, justice and peace in society. Its aim is to totally efface and eradicate all signs of violence, instability and oppression from society; so that people may live are peace, safety and harmony. It is for this reason that the Shariah has prescribed execution in exchange for murder, the cutting of the hand of a thief, stoning and lashing for adultery and fornication, etc.

If one views this objectively, then it will be fully realised how peaceful life can be if this is implemented. If one requires an example to go by, and then just look at the *Haramain Shareefain*. There the shops are left unsecured and unlocked and people hasten for Salaat. Is not that type of life beautiful and simple? There is no apparent sign of adultery, theft or murder. Even if there does exist these evils, then it is limited to a very small percentage. The modernists and western barbarians describe this beautiful and simple Islaamic prescription as 'barbaric', *Nauthubillaah!*

If one studies the conditions of those places where these Islaamic Laws are not practiced, then one will clearly notice that the society is drenched in sin, evil, murder, theft, adultery and all other such immoralities. The lives of

such people have degraded to be even lower than that of animals.

Allaah Ta`ala has revealed these laws and regulations purely out of His Mercy and Favour. What great effect these laws have!

During the 23 years of Nabi (sallallahu alayhi wasallam's) Nubuwwat, there were only one or two cases of adultery reported. That's all! Considering the depraved state the Arabs had fallen to just prior to his coming. Islaam had come and changed the entire scenario. The state of an entire nation was altered for the better. Therefore, these Divine Laws are nothing but a great mercy on mankind and existence as a whole.

FORGIVENESS IN *QISAAS*

One other great concession and simplicity in the Shariah is in the case where although a life can be taken in exchange for another, which was unjustly and wilfully terminated, nonetheless, the Shariah has allowed for forgiveness and *Diyat (blood money)* in place of execution. This simplicity and concession is a great mercy of our Shariah, which was not existent during the previous Ummats. In those societies, a life could only be taken in exchange for another, and forgiveness and *Diyat* were non-existent. [Umdatul Qaari, page 21/22, vol. 18]

A METHOD OF REPENTANCE

The method of seeking forgiveness has been made so simple in our Shariah. Even if one commits the most grievous of sins, asking Allaah Ta`ala for forgiveness with sincerity, guarantees pardon. Nevertheless, the conditions of acceptance of Taubah are that one has a firm and resolute intention to cease committing and never to return to that sin. Secondly, one feels regret in the heart for having perpetrated the sin, and thirdly, one makes a firm resolution never to commit the sin in future. Insha-Allaah, with these few conditions, Allaah Ta`ala will most surely accept one's Taubah.

This is contrary to the Taubah of the previous nations, especially the Jews and Christians, which was so difficult, that one's heart would shudder. If anyone perpetrated a sin, be it an individual or group, their Taubah was to execute themselves. There was no such thing as regret in the heart or verbally, until they killed themselves. It is as though the Taubah of the previous Ummats was execution. All praise be to Allaah Ta`ala Alone, Who has made our Shariah so simple.

The Qur`aan Majeed explains their Taubah as such, *"And when Moosa (alaihis salaam) said to his nation, 'O people, you have committed a grievous crime upon yourselves. You have taken a calf as a deity. You should now repent to your Rabb and kill yourselves. This is best in the Sight of your Rabb. He will then turns to you and forgive you. Indeed, He is Oft-Forgiving Most Merciful."* [Ma`aariful Qur`aan, page 227, vol. 1]

Nonetheless, how simple has our Shariah made seeking forgiveness and making Taubah?

CONCLUSION

I am terminating this Kitaab on the discussion of the simplicity in Taubah. If we have to enumerate and list all the details of the simplicities in the Shariah, then even thousands of pages would not be sufficient. The summary of the entire discussion is that the Shariah of Islaam is the most simple and uncomplicated compared to all the previous religions, be they divinely revealed or man-made and fabricated. At every step, Allaah Ta`ala has placed ease and simplicity for this Ummat in the Deen. This Shariah is an epitome of simplicity and ease in every branch and chapter. It is unparalleled by any other. The few listed examples (in this Kitaab) are sufficient for any intelligent and rational observer. One cannot help but note the ease and simplicity in every aspect of Deenul Islaam. Whatever thanks and *Shukr* is expressed to Allaah Ta`ala for all this, will never suffice or be adequate.

May Allaah Ta`ala make it easy for us to tread on the path of the true Deen-e-Shariah, so that we may view every aspect and Mas`alah as being simple and effortless. May He grant us the ability to practice thereupon with ease. May Allaah Ta`ala accept this research effort and may He make it a means of salvation and ease in the Aakhirah and every walk of life for this insignificant author, his family and all the readers.

I would finally like to thank Hadhrat Mufti Afzal Elias Saheb, through whose encouragement and support, this treatise was undertaken. I supplicate to Allaah Ta`ala that He reward him abundantly, and accept all his literary efforts.

May Allaah Ta`ala bestow His blessings upon the best of all creation, Muhammad (sallallahu alayhi wasallam), his family and all his companions.

In Allaah Ta`ala alone do we seek guidance and assistance.

Servant of Hadith,

Ahqar (Mufti) Abdul Jaleel

(Saheb – daamat barakaatuhum)

Madrasah Taaleemuddeen

Isipingo Beach

South Africa.

ISLAAM THE ONLY WAY

"The only True faith in Allaah's sight is Islaam ... He that denies Allaah's revelations should know that He is swift in Reckoning." (3:19)

Islaam the Last and Final Message from Allaah to mankind. It is a Deen of TRUTH and super cedes ALL other ways of Life. This Supreme Fact arouses detestations and opposition of the KUFFAAR in many cunning ways, and it is incumbent upon us to beware of these machinations of the Kuffaar and save ourselves and our families from their clutches. Says Allaah: "It is He who has sent His Rasul with guidance and the Deen of the Truth, that He may proclaim it over all religions, even though the pagans may detest (it)." – (61:9)

When we have Truth and Guidance with us, there is no need to attend any function where KUFR and SHIRK is going to be expounded, for verily "Truth has appeared and falsehood has vanished; surely, falsehood is a thing to be vanished." (17:81). When truth has appeared like the brightness of the sun, foolish are those who seek the light of the candle.

A person requires another way of life when his is not completed and approved by the Creator. Our Deen has been explained in the minutest detail for every time and situation. "This day I have perfected your Deen for you and completed my favour on you. I have chosen Islaam to be your faith." – (5:3). Moreover, the outstanding quality of a Muslim is as stated by Rasulullaah (S.A.W): "He has tasted the sweetness of faith that is please
With Allaah as Rabb, with Islaam as his Deen, and with Muhammad as his Rasul"- (Muslim)

If a person has renounced Allaah, Islaam and Muhammad (S.A.W), he is heading straight for the HELL FIRE. TO SIT

AND LISTEN TO HIS BLASPHEMOUS NONSENSE IS EXTREMELY DETRIMENTAL TO ONE'S IMAAN. For a Muslim, Allaah, Islaam and Muhammad (S.A.W) are sufficient for salvation in BOTH the worlds. IT IS NOT PERMISSABLE TO SIT IN THE COMPANY OF A GROUP WHICH IS DEPRIVED OF THE BLESSINGS OF IMAAN.

Rasulullaah (S.A.W) says: "Blessed is he who is guided to Islaam, and whose livelihood is just sufficient and who is contented therewith" – (Tirmizi) No Muslim will sell his Imaan for a mere loaf of bread and a tin of canned food; that will indeed be a crying shame- a great loss for him. Muslims should befriend Muslims. Muslims should aid and support Muslims to uplift the Deen of Allaah, for the Kuffaar desire our eternal ruin. Allaah warns firmly against the detractors of Islaam: "Their hatred is clear from what they say, but more violent is the hatred which their breasts conceal." (3:118)

We MUST NOT attend gatherings where Allaah's Deen is going to be mocked at, where the Ways of Islaam are going to be scoffed. "... WHEN YOU HEAR HIS REVELATIONS BEING DENIED OR RIDICULED, YOU MUST NOT SIT AND LISTEN TO THEM UNLESS THEY ENGAGE IN OTHER TALK, OR ELSE YOU SHALL YOURSELVES BECOME LIKE THEM. ALLAAH WILL SURELY GATHER IN HELL THE HYPOCRITES AND THE UNBELIEVERS." (4:140). Listening to and seeing manifest error obliges a Muslim to its rectification by force, tongue and heart.

"THEY (THE KUFFAAR) DESIRE TO EXTINGUISH THE LIGHT OF ALLAAH, BUT ALLAAH WILL COMPLETE HIS LIGHT EVEN THOUGH THE UNBELIEVERS DETEST IT" (9-32- Quraan).

OUR RESPONSE TO THEIR HOUSE – TO – HOUSE CALLS

Another despicable practice of these ill-mannered propogaters of "Pauline Christianity" is incessant calls on Muslim homes, often at most inopportune times. The general rule to be observed by the occupants of such

homes is to say to these ignorant followers of priests: "... I have surrendered myself to Allaah, and so have those who follow me (family).' To those who have received the Book and to the ignorant, say: 'Will you surrender yourselves to Allaah?' If they become Muslims, they shall be rightly guided; if they give no heed, then your only duty is to warn them. Allaah is watching over all His servants." (3:20)

Beyond what the Quraan Majeed exhorts above, one should not go without the guidance of an Aalim. One should certainly not enter into any discussion and prolong the stay of the unwelcome visitor.

CHRISTIAN LITERATURE IN MUSIM HOMES

This is another 'Missionary Menace' which the average Muslim has had to contend with: the house –to- house delivery of Christian literature, especially the booklet designed to mislead the Muslims by its outward "Islaamic" appearance. Acceptance of any form of literature from a "missionary" should be politely refuse, or, if received through post, should be re-posted after being marked "Return to Sender".

One should always remember that the Kaafir missionary is trained to present a sweet and smiling countenance, but firmly and deeply embedded in his heart is his Master Plan of deception. If per- chance he stumbles across a learned Muslim who in turn 'corners' him, this Mask of Deception falls off, revealing his true, horrendous, colours.

Finally, Muslims are advised to remain in a constant state of "Zikrullaah" and to be punctual in their daily Salaats and strict in the adherence to all the other Injunctions of Islaam. Cognisance should be taken of the fact that, in addition to the 'KUFR' and 'SHIRKI' onslaughts as described above, the Muslim community will have to undergo many other trials and tribulations, and successful resistance to these attacks can only be achieved with spiritual strength.

In conclusion, the following Qur'aanic Aayat is appended for information of the reader:

"HE THAT CHOOSES A DEEN OTHER THAN ISLAAM, IT
WILL
NOT BE ACCEPTED FROM HIM, AND IN THE WORLD TO
COME HE WILL BE ONE OF THE LOST." - (3:85)
"ARE THEY SEEKING A RELIGION OTHER THAN ALLAAH'S
WHEN EVERY SOUL IN HEAVEN AND EARTH HAS
SUBMITTED TO HIM, WILLINGLY OR BY COMPULSION?
TO
HIM THEY SHALL ALL RETURN." - (3:83)

"AND THEY SAY: 'NONE SHALL ENTER PARADISE UNLESS
HE
BE A JEW OR CHRISTIAN.' THOSE ARE THEIR VAIN
DESIRES.
SAY: 'PRODUCE YOUR PROOF IF YOU ARE TRUTHFUL'." -
(2:11).
"SAY: 'WE BELIEVE IN ALLAAH AND WHAT IS REVEALED
TO
US, IN THAT WHICH WAS REVEALED TO IBRAHEEM AND
ISMA'EEL, TO EESA (JESUS) AND TO YAQUB AND THE
TRIBES, AND IN THAT WHICH THEIR RABB GAVE TO
MUSA
AND EESA AND THE PROPHETS. WE DISCRIMNATE
AGAINST
NONE OF THEM. TO HIM WE HAVE SURRENDERED
OURSELVES. - (3:84).

1423/2002
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